

A FAITHFUL SERVANT, SAMT'ANDJIMBA (1816-1900)

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ABSTRACT

Samt'andjimba¹ (1816?-1900) was a Mangghuer (Tu). Originally a Tibetan Buddhist monk, he converted to Christianity, and spent much of his life in the company of Christian missionaries. The Lazarists, Gabet and Huc, who traveled across Mongolia, Western China, and Tibet made him famous. This biographical article provides details of Samt'andjimba's life and work.

KEYWORDS

Christianity in China, Huc and Gabet, Mangghuer, missionaries, Qinghai, Sanchuan, Tu

ORIGINAL TEXT

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ABBREVIATIONS

- AC, Apostolic Carmel
- ACM, *Annales de la Congr. de la Mission* (Annals of the Congregation of the Mission)
- CICM, Congregation of the Immaculate Heart of Mary
- CM, Congregation of the Mission (Vincentians or Lazarists)
- MCM, *Mémoires de la Congr. de la Mission* (Memoirs of the Congregation of the Mission)
- OC, Order of the Carmelites
- RR.MM, Reverend Missionaries
- RR.PP, Reverendus Pater, Reverend Père, Reverend Father (plural)
- VRP, Very Reverend Father

NOTES FROM THE TRANSLATOR AND EDITORS

Valère Rondelez was born in Roeselare, Belgium 29 December 1904 and died in Torhout, Belgium 12 August 1983. He studied philosophy (1925-1927) and theology (1927-1930), and was sent to China in 1931. He studied the Chinese language until 1932 and was then sent as a missionary to Xiwanzi,² where he stayed until 1943. He interned in Weixian and Beijing between 1943 and 1945. In 1946 he became the director of the CICM China Museum and the archivist of the CICM in Belgium (until 1971). Rondelez's best known work is his early history of the congregation called *Scheut, zo begon het* [The Scheut Congregation: How it Began]. His younger brother, Jozef Rondelez, also joined the CICM as a missionary (in 1932) and was later also sent to Xiwanzi.

¹ [Most likely from the Tibetan, Bsam gtan sbyin pa.]

² [Xiwanzi is in Zhangjiakou Municipality, northeast of the region's eponymous city, in Chongli County.]

Figure 1. Samt'andjimba (1816-1900)³



³ [We thank KADOC Documentation and Research Center for Religion, Culture, and Society <http://kadoc.kuleuven.be/eng/index.php>, which conserves the archives of the Belgian province of the CICM Missionaries, for providing a copy of this engraving.]

INTRODUCTION

In the writings of missionaries, one often encounters the name of one or another of their neophytes. One can guess the emotional gratitude that a missionary feels for a precious assistant or an experienced guide, and can imagine he is pleased in perpetuating the memory of a faithful man who, by his persevering courage and tireless dedication, allowed him to penetrate the unknown areas of his vast apostolate or to establish works of use to the Mission.

Samt'andjimba⁴ was one such faithful missionary servant. It is mainly the Lazarists, Gabet and Huc, famous travelers across Mongolia, Western China, the Kokonor region,⁵ and Tibet, who made him famous.

Being one of the first converts from Lamaism to Catholicism, he was involved in all the major events of the modern apostolate among Mongolians in the nineteenth century. He thrice accompanied missionaries in their perilous expeditions. Moreover, acting as courier of the Mission, camel driver across the desert, and catechist of the first Mongolian Christian communities, he supported priests and preached to Christians until the end of the last [nineteenth] century.

He is well entitled to the gratitude of the Mission. An original fellow, his name deserves to be retained by history. Here is the story of his life, reconstructed using documents that missionaries and explorers have left us.

NATIVE LAND AND FAMILY

It would prove difficult to produce a civil status certificate or even Samt'andjimba's extract from the Baptism Register. One single document tells us, "Jean-Baptiste Samt'andjimba, 1818-1900," with no other comment.⁶

In the story he gives of his childhood and adolescence, Samt'andjimba somewhere says that at the age of ten he was placed in a lamasery⁷ and, referring to his family, adds (in 1844), "I left them eighteen years ago,"⁸ which would make 1816 his year of birth. Prjévalski met him while passing through Mongolia in 1871, "He belongs to the Tangut and Mongolian races, and is aged fifty-five"⁹ ...

⁴ Authors spell his name inconsistently: we find, in Huc, CM (1925): Samdadchiemba; David, CM (1867): Sambdatchiemba; Bray,* CM: Samdatchiemba; de Deken (1952), CICM: Samdadchiubo; Bax,* CICM: Samtatchimba; Clerbaux,* CICM: Samdantchimba; Steenackers, CICM (1891): Samdantchimba or 'Sam'; Van Heken, CICM (1949): Samtandjimba (p45), Samt'anchimba (p57), Samt'andjimba (p61), and Santanchimba or Santanshimba in a manuscript; [Remi] Verlinden,* CICM: Sin tin timab; Rockhill 1891: San tan Chemda; de Rochechouart (1878): Shamba-shiemba; Prjevalski (1880) claims his real name to be Sengteng chimba; Braam,* CICM writes that he was commonly called San-ta. Planchet, CM, in his new edition of Huc's *Souvenirs [Memories]* (Huc I:39):

...Tibetan name of our camel driver. The actual representation of this Mongolian name is, apparently, Samt'anthjimba; Mr. Huc so popularized the name of his companion that I deem I should keep the spelling, albeit mistaken, of this new Friday.

Mostaert (1947), CICM, who, being a missionary in Mongolia, knew Sam's family members very well, writes 'Samt'andjimba'. In this article, except for citations, this last spelling has been adopted.

⁵ [Kokonor (Mtsho sgnon po, Qinghai Lake) is in contemporary Qinghai Province. Kokonor is also used to refer, in a vague way, to the region surrounding the lake.]

⁶ Van Hecken (1949:34).

⁷ Huc (1925:372).

⁸ Huc (1925:109).

⁹ Prjevalski (1880:80).

thus born in 1816, while Braam, CICM, says he often saw San-ta during the first years of his missionary life (1865-1896) and that he was close to eighty years old.¹⁰

Samt'andjimba's native land was the region of Sanchuan (Three Valleys),¹¹ in the province of Gansu,¹² southeast of the city of Nianbo,¹³ Xining Prefecture. It belonged to Qi Tusi¹⁴ of the Rgya hor¹⁵ Mongolian tribe. "The Rgya hor," writes Huc:

...speak a specific language, that is a mix of Mongolian, Chinese, and Eastern Tibetan. If we are to believe them, they are of Tartar origin... Although under the jurisdiction of the Emperor of China, they are immediately governed by a kind of hereditary sovereign who belongs to their tribe and bears the title of Tusi.¹⁶ In Gansu and on the borders of Sichuan Province, there exist several tribes that thus govern themselves following special laws. All have the title *tusi*, to which the name of their sovereign chief is added. Samdadchiemba belongs to Qi Tusi, tribe of the Rgya hor.¹⁷

Samt'andjimba adds himself that:

...in the West, the land of the Three Valleys is very renowned. My fellow countrymen regard life as being of little value. They never walk but armed with a large sabre or a matchlock gun. A man who has not killed anyone does not have the right to walk with his head high. One cannot say of him that he is a brave man.¹⁸

The missionaries-explorers' camel driver was a Mongolian of Gansu, some of whom descend directly from Genghis Khan;¹⁹ in Chinese, Samt'andjimba's clan is called "Qi"...²⁰

His family most probably included his parents and their three sons. Samt'andjimba was the eldest. His mother and his brothers still lived in the Three Valleys region at the time the Lazarist missionaries' caravan passed there (1844). The priests' servant visited his family, whose economic situation seems to have been one of poverty bordering on misery.²¹

¹⁰ Note of November 1950.

¹¹ [Sanchuan is the location of Samt'andjimba's native Qijia Village, located in the south of contemporary Minhe Hui and Tu Autonomous County, Haidong Municipality, Qinghai Province.]

¹² [Refers, in part, to contemporary Gansu Province. However, during Samt'andjimba's lifetime the province also included significant portions of Qinghai Province, which did not become an independent administrative unit until 1928.]

¹³ [Now renamed Ledu, Nianbo is presently a district of Haidong Municipality, Qinghai Province. During Samt'andjimba's lifetime, many communities in Sanchuan were administered by and paid taxes to the central government via Ledu.]

¹⁴ [During Samt'andjimba's lifetime, *tusi* were local, hereditary leaders who administered generally non-Han populations in the frontier regions of the Empire. They were responsible for legal and other administrative duties relating to the population, and also collected taxes, corvée, and conscripts from the population.]

¹⁵ [This term combines the Tibetan terms *rgya* 'Chinese' and *hor* 'Eastern Mongol' and is used by Tibetans in the northeastern Tibetan cultural realm to refer to a number of non-Tibetan, non-Chinese populations.]

¹⁶ Note of Mostaert, CICM: "*Tusi* means: indigenous chief."

¹⁷ Huc (1925:372).

¹⁸ "I have killed no one, and this is, I believe, because I have not stayed long in my land of the Three Valleys" (Huc 1925:107, 109).

¹⁹ According to Mostaert and De Smedt (1933) in Van Hecken (1949:35): 'Rgya hor' means Mongol-farmer and also sinicised Mongol. It is by this sobriquet that the Ordos Mongolians of Boro Balghasun refer to Samt'andjimba's nephew (Boroldoi) and currently still to his great-great-nephew, Rashidjirgai. The word *tumbu* exists in Monguor and means by extension 'the one who heads'. [Ordos is presently a municipality in the Inner Mongolia Autonomous Region. It lies north of both Shaanxi Province and the Ningxia Hui Autonomous Region.]

²⁰ We find Tschy-lama, K'i-lama, and Ts'y-lama. David (1867:75), "Sambdatchiemba (that the Chinese call Tschy-lama)" in Huc (1925:358).

²¹ Huc (1925:44-46, 62-64). Gabet had met a first cousin of Samt'andjimba at Sku 'bum Lamasery who spoke pure Tibetan wonderfully, wrote it with ease and had a great understanding of Buddhist books; moreover he was

Samt'andjimba's youth and adolescence were spent outside his family home, far from his native land. Fortunately, he told his story to Huc and Gabet. This life of adventures eventually brought him towards conversion and Catholicism. Here is his autobiography:

At the age of ten, I was made to enter a great monastery.²² My master was an elderly, very harsh lama;²³ every day, he hit me with a rod, because I wasn't able to repeat the prayers he taught me. But no matter how much he beat me, it was no use; I never learned anything. Then he stopped forcing me to study, and I became responsible for fetching water and collecting dung. But this did not protect me from beatings. Eventually this life became unbearable, so one day I escaped, and ran in the direction of Tartary.

After walking randomly for a few days without knowing where I was going, I met a great lama who was on his way to Peking. I followed this large caravan and was employed to herd a flock of sheep that served as the troupe's food. There was no room for me in the tents, so I had to sleep out in the open. I fell asleep behind a group of rocks one day and when I woke up very late the next day, I found no one was left at the encampment. The caravan had gone and I was abandoned alone in the desert.

At that time, I was unable to distinguish the four directions. So I had to wander at random for a long time, until I came to a Tartar station. I lived in this way for three years, sometimes here, sometimes there, paying those who offered me hospitality by rendering them some minor services. At last I reached Peking. I immediately presented myself at the great Huangsi²⁴ Monastery, which is exclusively made up of Rgya hor and Tibetan Lamas. I was easily received there and, after my fellow countrymen joined forces to buy me a red scarf and a large hat, I was able to attend the recitation of prayers with the choir, and thus have my share of the alms distribution.²⁵

Our young lama was to stay there several years.

HIS CONVERSION

In the meantime, the Mongolia missionaries very much hoped to start the apostolate among Mongol tribes. Inspired by the encouragements of his Superior, Mouly,²⁶ and under his guidance, Gabet CM²⁷

familiar with several other idioms, such as Mongol, Xifan, Chinese, and Rgya hor; he stayed some time with the missionaries as language instructor. [Sku 'bum/ Ta'er si is located in present day Huangzhong County, Xining Municipality, Qinghai Province. Xifan may be used to refer to numerous peoples of the Sino-Tibetan border region and their languages.]

²² He does not give the name of the lamasery.

²³ Huc (1925:30), "Lama, in Tibetan, literally means doctor; the word is a synonym for Buddhist religious [figures]." He also (1925:296) notes:

The *shabi* or disciple-lama studies his prayer book whenever he likes... When comes the time of going to bed, he must go recite, in an imperturbable manner, the lesson that was assigned to him in the morning... If he fails to render an adequate account of the lesson, the most severe punishments make him feel his fault. ...The disciples that find themselves too mistreated sometimes take flight, going to seek adventures far from their lamasery...

²⁴ Huangsi, the Yellow Monastery, is twenty-five minutes north of Peking. It was erected on the grounds of an ancient temple of the Qing Dynasty, from 1631 to 1694. The Mongol princes and the Dalai Lama resided here when invited to visit the Emperor (Huc 1925:110).

²⁵ Huc (1925:110-111).

²⁶ [Joseph Martial Mouly (1807-1863).]

²⁷ Joseph Gabet (1808-1853) reached Mongolia on 6 March 1837.

set about discovering young Mongolians "that would be employed, after their conversion, to introduce the Faith in their country, where it does not yet count a single neophyte,"²⁸ or searching for a location to settle down, if possible, among the Mongol tribes. Already in 1837, he had met a young lama who had become catechumen, and was baptized in July 1838. Paul became the companion of the young Lazarist, and they managed to convert a second lama, who was baptized by the name of Pierre, probably at the beginning of the year 1840, and who, in 1854, was to become the first Mongol priest.²⁹

These two converts, full of zeal for the conversion of their fellow countrymen, accompanied their father in Faith in his numerous journeys across the steppe. Gabet conducted apostolic expeditions in Outer Mongolia (1838), Eastern Mongolia (1838, 1839, 1843, 1844), and in the area of the Blue City (Guisui-Suiyuan in 1842). Once the two lamas had been sufficiently instructed and the necessary doctrinal material had been composed in Mongolian, Gabet strongly wished to be accompanied by his converts and penetrate "into their [far-off] lands, and to form there a nucleus of entirely Mongolian Christianity."³⁰ Together, they took up studying the language and the doctrine. Mainly with Paul's help, Gabet – and later Huc³¹ – made great progress. Paul translated prayers and the Catechism of Trent [*Catechismus ex decreto Concilii Tridentini ad parochos Pii V jussu editus, Romae, 1566* (in-folio)], and:

...the better he came to know the Gospel, the more he congratulated himself with having embraced it and became impatient to communicate his happiness to others. Sometimes he eagerly informed himself whether there was not some famous lamasery on our way, to go disabuse his brothers and attack the demon on his throne; sometimes he would stop some lama traveler on the way to tell him about Jesus the Savior.³²

During his apostolic works, Paul, the ex-lama, went to Peking, probably for the needs of the Mission. It was in the autumn of 1842:

One day when Samt'andjimba (lama of the Hoang-Sse lamasery) was strolling in the streets of Peking, he met a few Christians who told him about their religion.

Paul came to know of this fortunate encounter, and by his neophyte zeal he managed to convince the young Samt'andjimba. The latter was touched by grace, became catechumen, and accompanied Paul to Xiwanzi, where his master, Gabet, was.³³ He thus became the third lama Gabet speaks of in his report to the Holy Father.³⁴

Jean-Baptiste – such was his Christian name – was good-natured and full of frankness and dedication.³⁵ After having been instructed and baptized³⁶ by Gabet, he decided to devote himself to the

²⁸ ACM, XIII:114-116.

²⁹ Pierre Feng in Chinese. His lama name was Gardi and his Mongol name is Tschinggeldjab. He entered the Macao seminary in 1840, and returned to Mongolia to receive his sacerdotal ordination (25 December 1854). He left Mongolia in 1866, and exercised his apostolate in the vicinity of Tianjin. He died in K'ingyunghsien on 11 July 1893.

³⁰ Report of Gabet, ACM. XIII:121, cited by Van Hecken, OC (1949:30).

³¹ Huc (1813-1860) arrived in Mongolia on 17 June 1841.

³² Letter of Gabet, 15 August 1838.

³³ Huc (1925:30).

³⁴ Huc (1925:30).

³⁵ Huc (1925:30).

³⁶ The exact date of his baptism is unknown. We do know that the missionaries made Paul do a catechumenate of close to one year (catechumen in July 1837, baptized on 19 July 1838); we can suppose that they did the same for Samt'andjimba; having become catechumen in the autumn 1842, he would have been baptized towards the end of

service of the missionaries.³⁷ It is during his apostolic journeys that Gabet continued to instruct his neophyte. Later, the latter would have the occasion to confess his faith in front of the Lhasa Resident, declaring with dignity:

...that he entered the religion of the Lord of Heaven because it is the only true one... How could I have thought that the great emperor banned a religion that orders to do good and avoid evil?... If I accompany them (the missionaries), it is to save my soul and not to earn money. My masters never let me lack rice or clothing; this is enough for me.³⁸

SERVING THE PRIESTS

At the beginning of 1843, Gabet received from Mouly – vicar apostolic and recently consecrated bishop on 25 July 1842 – the order to examine the limits of the new curacy of Mongolia. Jean-Baptiste and Paul were to accompany him to Eastern Mongolia. We find them again on 1 March 1843, right next to Sungchoutsoeitze. They continued their journeys and, in late 1843, went to Heishui (Black Waters), where Huc had been living since August 1843. Gabet writes, "I then asked Monseigneur for permission to go, at last, among the nomads and devote myself exclusively to preaching to the pagans."³⁹ His desires met the aspirations of Huc, who also wanted to work towards the ruin of Mongolian superstitions. In Heishui, he was already studying Tibetan and Mongolian and was living with the family of a rich Mongolian. They thus worked together on the composition of prayer and doctrinal books that had to be completed before they started the great apostolic enterprise among the Mongols.⁴⁰

Meanwhile, the letter from Mouly arrived, appointing Gabet head of the future mission and Huc procurator.⁴¹ The vicar apostolic further drew them a line of conduct that left them great freedom of movement:

You will go from tent to tent, from tribe to tribe, from monastery to monastery, until Providence makes you discover the place where it wants you to stop in order to begin.⁴²

Choices were limited for the missionaries who needed a guide for their journey. Pierre was busy with his studies at the seminary, Paul was held up in Xiwanzi by the Vicar Apostolic, as Mouly wanted to set up a school there for the Mongols and, before starting this noble work, Paul was keeping himself busy with the translation of the Gospels of Sundays and liturgical feasts.⁴³ Mouly insisted on obtaining the return of Pierre Feng so that he would accompany Gabet and Huc. He expressed his wish thrice in his letters to the director of the seminary because, he said, "In this time we do not so much need a priest to hear our confessions and administer the sacraments, as a good and zealous Christian, full of fervor for preaching, who will manage to open a door for the Gospel somewhere."⁴⁴ The prayers of the Vicar Apostolic were unfulfilled.

1843. This confirms what Huc (1925:30) writes about the preparations of their great expedition (August 1844): "a young lama, recently converted."

³⁷ Huc (1925:30).

³⁸ Huc (1925:282).

³⁹ ACM, XIII:160 in Van Hecken (1949:37).

⁴⁰ Van Hecken (1949:38).

⁴¹ Letter of Mouly, in Gabet's report; ACM XIII:165.

⁴² ACM, XIII:166.

⁴³ Van Oss (1947:65).

⁴⁴ Van Oss (1947:74).

The traveler missionaries did not want a Chinese guide or camel driver, and they were left with only one Mongol Christian. Hence Samt'andjimba was to become the two priests' only companion.

Given the antecedents of his youth and adolescence, such a journey towards his native land must have appealed to him. "The journey we had just accomplished was in complete harmony with his adventurous and wandering mood" ...and Huc adds that:

...it is easily understandable that this life of independence he led in the past had little polished the natural harshness of his character; his intelligence was entirely uncultivated, but in return, his muscular strength was inordinate, and he was not just a little proud of this quality, which he enjoyed parading.⁴⁵

Taste for adventures and familiarity with the customs of the steppe could be of some use during the expedition; moreover, they were going towards the Mongolians and would have to deal with lamas – types of men and tribes well-known to the camel driver.

On the other hand, Jean-Baptiste was illiterate and this young man "did not feel any kind of calling for intellectual things."⁴⁶ Unable to read or write, he would be of no help for the study of Buddhist books. He was, however, the man to have, as:

...at the first glance, it was easy to distinguish in him the features of what is commonly called the Mongolic race. A broad and insolently snubbed nose, a wide mouth split in a straight line, thick and prominent lips, a strongly tanned complexion... When his little eyes came out from under his long eyelids completely devoid of lashes, and that he looked at you knitting his brows, he inspired all at once feelings of both trust and fear.⁴⁷

Here he is as for his physical appearance.

And his character? Because it would be necessary to get on with him during this great hike across the steppe. "To tell the truth," writes Huc, "Samdadchiemba was not a pleasant young man. His rough, wild, at times insolent character, made him quite a bad travel companion."⁴⁸ The author of the *Memories*, however, adds that there was in him, "a core of honesty and dedication, which could well compensate, in our view, for the quirks of his nature."⁴⁹

The Qi lama was certainly not a man capable of appreciating the value of a scientific expedition, but as a neophyte, entirely devoted to the apostolate, he was in a position to contribute to the success of the enterprise. No family ties held him back and, as a single man, he had to worry neither about his house nor about his temporal affairs.⁵⁰

After these considerations, and especially after reading *Memories*, one would like to think that Huc is exaggerating when he writes that, "this young man was of no help to lead us across the deserts of Tartary; he knew this land no better than we did ourselves."⁵¹ During the great journey, the direction in which to go was not the only problem. There were also the thousand and one incidents or the numerous adventures in which one easily notes the genuine qualities of this rustic man.

⁴⁵ Huc (1925:44-45).

⁴⁶ Huc (1925:64).

⁴⁷ Huc (1925:45).

⁴⁸ Huc (1925:346).

⁴⁹ Huc (1925:346).

⁵⁰ Huc (1925:282).

⁵¹ Huc (1925:46).

Here they are, ready to go. Jean-Baptiste received the razor from the missionaries and:

...an instant was enough to cut off the long braid that we had been growing since we left France. We arrayed ourselves in long yellow robes that were fastened at the right side by five golden buttons, and were bound at the waist by long red sashes. Over this robe, we put on red vests whose upper parts were lined with little purple collars. Yellow hats topped with red pompoms completed our new costumes.⁵²

The dress of the Tibetan lamas had been preferred over any other, "because it was in accordance with the clothes worn by the young neophyte, Samdadchiemba."⁵³

They left the Christian community of Majiazi on 10 September 1844:

Samdadchiemba, gravely placed on top of a black mule of stunted dimensions, opened the march, dragging behind him two camels loaded with our luggage. The two missionaries came following, Gabet and Huc, the first mounted on a large she-camel, the other riding a white horse. We left determined to abdicate our old wonts and to make Tartars of ourselves.⁵⁴

The journey of the three brave men would last over eighteen months, from September 1844 to March 1846, when they parted in the city of Lhasa.

It is not the journey, the purpose, or the result of the expedition that we are concerned with here,⁵⁵ but mainly with the camel driver Samt'andjimba. In his *Memories*, Huc often tells us about him and retained this or that detail, highlighting some of Jean-Baptiste's character traits. The study of a few scenes of their journey will allow us to discover in him the man of burden, full of frankness, the man of the righteous heart, devoted to serving the priests, and trembling with joy at the thought of the opportunity to see his native home and family again. With the help of Huc's notes, let us recall some episodes of this long expedition.

From the outset, Samt'andjimba appears as the man to handle board and lodging issues with the Chinese innkeepers. He never allows the missionaries to be cheated, or the price of food they are served to be exaggerated. Full of care for the camels and horses, he also takes to heart to provide the travelers with anything they could need during their stay in the steppe. At dangerous river crossings, he becomes even more devoted than usual. Huc even notes, after crossing the Bagha Ghol:

Our hearts were filled with emotion at the sight of the dedication of this young neophyte, whom for the sake of our interests, had readily plunged into the water, in a season when the cold was already quite harsh.⁵⁶

We know already that he likes parading his physical strength. He is even ready to fight. One day, they thought they might be under the threat of robbers! Samt'andjimba, frowning, asked, "What shall we do? Will we have to fight them? May we kill them? Does the Holy Church allow that?"

⁵² Huc (1925:43-44).

⁵³ Huc (1925:43). Huc (1925 I:30) says that Pierre Feng "recently converted to the Faith, and presently student of our seminary in Macao, gave me his long robe..."

⁵⁴ Huc (1925:39).

⁵⁵ Huc's *Souvenirs [Memories]* have known several editions and have been translated into different languages. The controversies about the expedition as well as the account of the latter are related in the Forward of Huc (1925). A rich documentation of the trip is Van Oss (1947).

⁵⁶ Huc (1925:273).

After the priests were reassured, they went to find the camel driver. "We found him busily sharpening, on the top of his leather boots, the Russian cutlass that he had bought in Dolonor."⁵⁷ The missionaries teased him by saying, "So you're acting brave, now that you know there are no thieves?"

He replied:

O my spiritual fathers, it is not so, one must always speak words of honesty. I do not deny that I have a very bad memory and have never been able to learn many prayers, but as for courage, I can proudly say I have just as much as another.⁵⁸

The uprightness of his character caused him to give an admirable profession of faith in front of the Chinese Regent of Lhasa. Before the interrogation, the missionaries exhort him, "Martyrdom will be a beautiful crowning achievement to our fatigues. After eighteen months of walking, to arrive in Heaven, what do you think of that, Samdadchiemba?"

"I have never been scared of death; if they ask me whether I am Christian, you will see if I tremble."

In fact, Huc notes that their neophyte spoke, "With dignity but most of all with a caution that we were little expecting."⁵⁹

He was the man of burden during the entire expedition. He told the Regent of Lhasa:

On my knees, standing or sitting, these positions are all more or less the same to me; a man of burden and fatigue such as me is not accustomed to comforts.⁶⁰

Jean-Baptiste may be somewhat exaggerating in his declaration made in front of this improvised tribunal. The missionaries describe him as a man who, in his leisure time, did not think much about looking for work. They would have liked him to have been a little more hardworking, especially when they had to stay in the same place for a relatively long time. At that time, while the priests were fully absorbed by their study, the camel driver spent his time wandering in the streets and drinking tea.⁶¹ Before the trip across Tibet, the combing of the camels served to procure an immense quantity of hair, and following the advice of a lama, they were making a good quantity of ropes they would be needing during their journey. However, Jean-Baptiste:

...contented himself with watching us work, and smiling from time to time. Half out of laziness, half out of vanity, he refrained from putting his shoulder to the wheel... and he did not understand how such cultivated people could lower themselves to the task of making ropes... The camel driver received a good reprimand and was cited the example of Saint Paul, who had not believed he was demeaning his dignity by working with his hands. No sooner had Samdadchiemba learnt that the apostle had been at the same time tanner and apostle, he abdicated his laziness and his pride... when we saw him at work, we were truly astonished. This fellow was a very distinguished trimming expert, and he had never told us... He took the general lead in rope-making.⁶²

⁵⁷ [Now in Inner Mongolia Autonomous Region.]

⁵⁸ Huc (1925:106). Later, he expressed regret at not having studied while he was in the lamasery (Huc 1925:371).

⁵⁹ Huc (1925:277-278).

⁶⁰ Huc (1925:281).

⁶¹ Huc (1925:64). The missionaries were seeking to withdraw their guide from lamentable idleness by sending him to herd the camels in a valley of Kokonor. This measure had the double advantage of "giving Samdadchiemba an occupation corresponding to his tastes, providing the camels with better and less expensive feeding."

⁶² Huc (1925:157).

When passing through Gansu Province, the missionaries witnessed another of their camel driver's character traits. As soon as he learned that the caravan was to pass less than two days away from the Three Valleys and from his home, he cried out:

I shall go see what is happening there... I shall go see whether my elderly mother is still there. If she is not dead, I will make her enter the Holy Church. As for my two brothers, I cannot answer for them.⁶³

Remember he had left his family close to eighteen years ago. In spite of this, he did not stop talking about the Three Valleys. Huc writes, "Although his character is hardly sentimental, he strongly longed to go see his native land again." The missionaries gave him eight days off, a large tip, and, for his appearance at home to be triumphant, he was allowed to take a camel. As had been agreed, on the eighth day, Samt'andjimba reappeared, accompanied by his younger brother. Right away, they offered gifts from the family to the missionaries. The latter immediately cut into the good bread, "and we had a delicious meal, as we had never savored such a tasty bread since our departure from France."⁶⁴

Jean-Baptiste told them about his family. His father had passed away long ago; his mother was blind and had not had the joy of seeing him. The young man that accompanied him, the second son, was the only support of the family and spent all his time cultivating a small field and keeping other people's cattle.

Samt'andjimba's costume – the missionaries noticed this at once – had been reduced to its simplest expression. He had given everything to his poor mother, even including his travel cloak. However, he did not want to stay in his home, as, "They hardly survive – where would they find food for me?"⁶⁵ The young brother left with considerable alms for the poor mother.

Before parting in Lhasa, the missionaries took advantage of his worthy sentiments of filial piety to advise Jean-Baptiste to go to the side of his mother to accomplish his duties of eldest son, to "instruct her of the mysteries of faith and to make her enjoy at her last hour the benefit of baptismal regeneration."⁶⁶ The Chinese Regent of Lhasa was full of kindness towards the camel driver and gave him quite a great sum for his journey. The missionaries added their contribution and he was thus able to decently go back to his paternal home.

At the time of parting, Huc felt the need to express his feelings of gratitude towards his companion:

As we parted from him, we experienced a profound grief that we felt all the more vividly that we would have never suspected having in the depth of our hearts such a profound attachment for this young man. But we had accomplished such a long and exhausting trip, we had endured together so many deprivations and suffered so many woes, that imperceptibly, as unbeknown to us, our existence had, so to say, become bound to his. The law of affinity, which unites men to one another, acts in the midst of sufferings, much more strongly than it does in a state of prosperity.⁶⁷

Samt'andjimba was not to forget his spiritual fathers either. Long after that, when questioned by missionaries or explorers about this great journey, "with the intention to wring contradictions out of him," never did anyone succeed in making him deny anything that Huc had written or said about what

⁶³ Huc (1925:372).

⁶⁴ Huc (1925:44-45).

⁶⁵ Huc (1925:47).

⁶⁶ Huc (1925:345-346).

⁶⁷ Huc (1925:346).

he had seen in Lhasa or on the way. "No one doubts that the Mongol speaks the truth. What interest would he have to defend the dead Huc, he whom lives with us, missionary."⁶⁸

The travelers had to part in Lhasa. The missionaries would return to Europe by the China road, while the camel driver would head north, to take once again, alone or in company of this or that Tibetan caravan, the perilous desert road. During his return to the Three Valleys, he would have the time to think over the recommendation of his spiritual fathers, "once you have closed your old mother's eyes, go back to live among the Christians."⁶⁹ He was to be faithful to it, and it can be said one of the results of this long voyage will have been to form for the Missionaries of Mongolia a faithful and devoted servant.

Jean-Baptiste was thirty years old when he crossed Tibet again to regain his native land. Did he see his mother again? Did he stay at her side for long? For what reason did he not stay in Gansu, where there were also Catholic priests? These questions all remain unanswered.

In the 1924 edition of Huc's *Memories*⁷⁰ we find the following note:

We have recently received news of Samdadchiemba. After staying in his homeland for over a year, he has returned to our missions of Mongolian Tartary, and is currently in the village of Xiwanzi, outside the Great Wall (1852).

From Xiwanzi, center of the missionary activity of the Lazarists, Huc could have received this news from his colleagues, with whom he was in correspondence.⁷¹

IN XIWANZI

The remainder of Samt'andjimba's life was to be spent in Mongolia, in different Christian communities where he was attached to the service of priests.

In Xiwanzi, the center of Mongolia's immense curacy,⁷² the priests of the Congregation of the Mission were to exercise their apostolate for a few more years. Their number was too limited to envisage new attempts among the Mongols. The great promoter of the Mongolian Missions, Mouly, had been transferred to Peking, and the missionaries were complaining of the small number of new colleagues that were arriving.⁷³ Mouly's successor, Daguin, would yet attempt to convert the family

⁶⁸ Huc (1925:8-9). Letter of de Deken, CICM, who met Jean-Baptiste in Santaohe, in the land of Ordos. De Deken was the travel companion of the Prince of Orléans and of Bonvalot (1889-1890). His journey is described in de Deken (1952).

⁶⁹ Huc (1925:346).

⁷⁰ Huc (1925:346). Huc stayed in the south after reaching Macao. After a short stay in the north, he returned to the south, where he embarked for France on 1 January 1852. Van Oss (1947:76).

⁷¹ Already before their arrival to Macao, the Holy See had entrusted the territories of Tibet to the Paris Society of Foreign Missions (*Société des Missions Etrangères de Paris*). There has been a sustained correspondence between the travelers and the ecclesiastic Superiors. After composing their reports, they were not granted permission to return to Tibet. Huc and Gabet went to Europe. Gabet died in Brazil on 3 March 1853, while Huc died in Paris on 25 March 1860.

⁷² Cf. our opusculé "La chrétienté de Siwantze" [The Christian Community of Xiwanzi], Tianjin, 1939, 144 p.

⁷³ Combelles,* CM writes in 1850:

The reason why we are not initiating the evangelization of nomads is that we are just enough to take care of the servants of the faith and to run the seminary; all our wishes are now directed towards the arrival of new colleagues.

members of Pierre Feng. Before the ordination of the ex-lama (1854), he was to spend quite a long period of time in the native land of the great seminarian. Did Samt'andjimba accompany the vicar apostolic to this region of Eastern Mongolia? This, we do not know. Except for the note of Huc, dated 1852, we only have a passage of Bray, who says:

We also have in Xiwanzi the famous Samdatchiemba, so well-known in Mr. Huc's writing. He is far from being a Cresus, and if one of those in Europe who laugh at him were to send him a few hundred strings of cash, he would happily give them in exchange for the ironical name Mr. Huc has made him.⁷⁴

This period of Jean-Baptiste's life, from his arrival to Xiwanzi before 1850, is quite obscure. An important event yet occurred in the ex-lama's life. Indeed, in Xiwanzi he married a local Christian.⁷⁵ The name of the young woman remains unknown, but the story, which says close to nothing about the remainder of the wife's life, reveals that Samt'andjimba did not have any children.⁷⁶ Subsequent events show, however, that this union did not in the least alter his taste for adventures and travels. Child of the steppe he would remain until the end of his life. This accounts for the facility with which he would always move along with the missionaries, to whom he remained very attached.

The missionaries from Scheut, to whom the curacy of Mongolia had been entrusted by the 1 September 1864 decree, reached Xiwanzi on 6 December 1865.⁷⁷ Samt'andjimba would have been among the crowd of Christians that greeted the new missionaries to the sound of Chinese music. "Upon our arrival," notes Vranckx, "we found him in Xiwanzi, and we attached him to the Mission in quality of courier" (David 1867 I:148). This may have been for a relatively short time, or perhaps he suspended his function already in 1866. Indeed, we find him in the company of Armand David, CM [1826-1900], French naturalist of renown, during an exploratory journey to Western Mongolia.⁷⁸ Samt'andjimba joined this missionary in Ershisanhao, central quarter of Xikouwei, occupied by the Lazarists until the autumn of 1866, when they withdrew entirely from Mongol territory. David had four companions:

ACM, XV:512-513 and ACM XVI (1851:51-52). Bray writes along the same lines on 28 March 1859. Dauguin, in a letter dated 4 October 1854, writes that their plans to initiate a mission among the Mongolians are failing one after the other (MCM, III:479).

⁷⁴ ACM., XXVIII:488, cited by Huc (1925:358).

⁷⁵ Van Hecken (1949:57).

⁷⁶ Note communicated by Mostaert, CICM, in Peking in August 1945. When Samt'andjimba left Xiwanzi to go help Verlinden in Sikouewai (1870) – see below – he left his wife in Xiwanzi. On 2 January 1872, he set out to bring her to Ershisanhao [literally, Number 23; most likely a relay station on a road]. Verlinden* writes about this:

Sin tin timba, in accordance with his dear better half's desires, sets out to go get her in Xiwanzi. ...He wishes to sell you his rooms and asks me to urge you to purchase them... I beg you to entrust an honest man to help Sin tin timba in the sale of his movable and immovable properties, otherwise he will once again be fooled, and, as you know, this man is under the Mission's responsibility.

⁷⁷ The departure of the first caravan of Scheut missionaries to Mongolia had to be delayed until August 1865 due to passport issues, as these documents were deemed necessary for foreign missionaries in China.

⁷⁸ Armand David,* CM (1826-1900), brought to China by Mouly in 1862:

...did his first excursion by foot, followed by the famous Samdatchiemba... This journey, completed between 13 March and 26 October 1866, in parts of Western Mongolia called Tumet, Oirat, Ordos, and Muuminggan, was used to study both the fauna and the flora, as well as the geology of these highlands.

Thomas OC, (1925) II:497. Van Hecken (1949) gives 1867 (57) and 1866 (44).

My fourth traveling companion arrived yesterday evening (i.e., 7 April). It is Sambdatchiamba, who is to guide me across Mongolia; he is now some thirty years older⁷⁹ than at the time of the famous journey, but he is still full of vigor and would only be too pleased to experience new adventures. His nature is carefree, but frank and righteous, just as sincere as he is stubborn. He has nothing of the Chinese save the clothes, having left those of lama to make himself a Christian and live with his new coreligionists in Xiwanzi.⁸⁰

After this journey, which lasted several months (March-October 1866) and led the caravan to the regions of Western Mongolia, Jean-Baptiste returns to his home in Xiwanzi, where he probably resumed his duties as the Mission's courier.⁸¹ But his sojourn there would not be long. Indeed, the Scheut missionaries manifested, right from the start, extraordinary zeal and enthusiasm for the conversion of nomads.

The letters of [Theophiel] Verbist, founder of the Scheut Congregation who led the first caravan to Mongolia, describe the fervor with which they aspired to start the apostolate among the Mongolians.⁸² The Founder's apostolic life was to prove too short to accomplish this firmly established will.⁸³ One of his successors, Bax,⁸⁴ pro-vicar and first vicar apostolic from Scheut in Mongolia, assisted by a group of pioneers, would work for the accomplishment of one of the Founder's most fervent wishes. The Scheutists were constantly to seek Samt'andjimba's good offices.

IN XIKOUWAI

With the exception of Samt'andjimba, the few thousand Christians in Mongolia were all Chinese.⁸⁵ They lived in the three districts of Eastern Mongolia, in the central district of Xiwanzi and in Xikouwai (in the western part) and until the outskirts of the city of Guisui-Suiyuan.⁸⁶ Scattered over a territory of 300 leagues, the missionaries would very soon be obliged to part and, upon the departure of the Lazarists, they would moreover need to take care of the Xikouwai (1866) region situated west of the city of Kalgan,⁸⁷ very near the border of the current provinces Chahar-Suiyuan.⁸⁸

⁷⁹ To be precise, one should read "some twenty years."

⁸⁰ David (1867:75).

⁸¹ Huc (1925:358), writes, "It seems that upon returning from his trip with David, he has settled definitively among the Mongols, in Ershisanhao." This appears to be inexact, as Verlinden had Samt'andjimba come to Ershisanhao to help him with the Mongolian apostolate.

⁸² In his letter dated 14 January 1866, among others, Verbist manifests his desire to preach to "actual Mongols," as soon as some missionaries come to assist him.

⁸³ Theophile Verbist (1823-1868) reached Mongolia on 6 December 1865. He died in Chengde on 23 February 1868. [Chengde/ Jehol is presently a municipality in Hebei Province, to the northeast of Kalgan/ Zhangjiakou and bordering Inner Mongolia Autonomous Region in the north.]

⁸⁴ [Jacques Bax (1825-1895).]

⁸⁵ Van Hecken (1949) gives the figure 6,282. Dieu (1931:17-18) gives the following figures: "for the district of Xiwanzi, about 2,700 Christians. For the western part, 1,300. And for the eastern part, 3,286." Pierre Feng left Mongolia with the Congregation of the Mission, to which he belonged. After the departure of Gabet and Huc, except for a few rare texts by Mouly, before 1846, we learn nothing more of the ex-lama Paul. Cf. Van Oss (1947:77).

⁸⁶ [Guisui-Suiyuan is presently known as Hohhot/ Huhehaote, the capital of Inner Mongolia Autonomous Region.]

⁸⁷ [Kalgan is presently called Zhangjiakou, which is a municipality in northwestern Hebei Province, bordering Inner Mongolia Autonomous Region.]

⁸⁸ [Chahar Province, part of present-day Inner Mongolia, existed from 1912-1936. Suiyuan was also a former province located in the contemporary Inner Mongolia Autonomous Region, centered in Hohhot (Huhehaote).]

The new director of the Xikouwai was [Remi] Verlinden (1830-1892).⁸⁹ Before coming to Mongolia, he had wanted to be a missionary in the Americas. From the outset, in Mongolia, he felt a strong sympathy for Mongols. He took into his service an old Chinese man who knew the Mongolian language very well. The conversions came quickly. Two women in Xiyngzi⁹⁰ had become catechumens and were baptized in 1868. Verlinden also baptized a Mongol family from Daihai⁹¹ on Easter 1869. One of the sons of this family was to enter the Xiwanzi seminary after July 1869. Verlinden writes:

If by any chance he was to have the joy of receiving the ordination, he would be of invaluable help to us for the conversion of his unfortunate fellow countrymen.⁹²

The future was very promising in Xikouwai. In 1869, there were already three Chinese priests and three Scheutists. They were serving four centers surrounded by many villages where Christians lived. Rutjes (1844-1896) writes, "Behind my house start the Mongolian prairies, where they (the Mongolians) set up their tents." The three Europeans took up the study of Mongolian language and were especially careful to maintain good relations with lamas in the area. They started building a big church in Xiyngzi, a small village situated on the great caravan road usually frequented by the nomads. In short, the pioneers were quickly overwhelmed with work and needed an assistant. To this end, Verlinden had Samt'andjimba come to Ershisanhao to assist him with the Mongolian apostolate.

It is during these years in particular that the Mongolian camel driver revealed himself to be a fervent catechist, an exemplary missionary-assistant – in a nutshell, a member of Catholic Action, as we conceive of them nowadays.

In fact, one of the means of apostolate used by Verlinden much resembles the Catholic Action of our times. I am referring to the Saint-François-Xavier Association, founded in Belgium by Van Caloen, whose center was Ste. Anne's Church, parish of Sts. Michel and Gudule in Brussels. Before leaving for Mongolia, Verlinden had been the director of this work in the parish of Molenbeek. He knew that the number of members in Belgium reached 50,000 and he had the opportunity to judge the results of the association's activity during his apostolate in the archdiocese of Malines. As early as the end of 1869, he told his neophytes about the association, and requested its canonical erection for all the men and women in the Mongolia curacy, "The main objective of the Congregation in China will be to work towards the conversion of pagans and to provide the holy baptism to their dying children."⁹³ On 20 March 1869, the fervent missionary wrote to Van Caloen:

The Chinese Christians, pusillanimous by nature, had until now shied away from speaking of religion in the presence of pagans, which is quite forgivable, as a matter of fact, to these unfortunate people, who have been moaning for centuries under the iron birch of the persecutors. Since they enrolled under the banner of the great apostle of the Orient, the zeal of souls has suddenly seized their hearts. Far from hiding, they campaign even in public squares, and the benediction of God obviously favors their efforts.⁹⁴

⁸⁹ After very hard years in the Missions of Ordos, he left Mongolia in January 1879.

⁹⁰ Xiyngzi, not far from the Christian community of Nanhaochan. In Mongolian, Khadan Khanchuu [Rock Sleeve (*xadan* 'rock' + *xancuu* 'sleeve')].

⁹¹ [Daihai is located in the contemporary Inner Mongolia Autonomous Region.]

⁹² David (1867 I:135).

⁹³ David (1867 I:125). About this Association, see also the same book, 124-126, 126-129, 133-137, 183... The decree of consecration of the Saint-François-Xavier Association is kept in the Xiwanzi archives, dated from Rome, "sub annullo Piscatoris die XXVII Martii MDCCCXXIV."

⁹⁴ David 1867 I:126.

And he cites, to bolster his argument, a few beautiful examples of the apostolic zeal of the lay people.

Jean-Baptiste was enrolled in this association and became one of its most courageous members.⁹⁵ His zeal, however, was oriented mostly towards his fellow countrymen, those who lived in the area, first, and later those whose bodily or spiritual misery he came to know of.

He was meanwhile presented with a new undertaking:

One day, Samt'andjimba came to inform the missionaries that a Mongol tribe from the West had been pillaged by the Hui (Muslims). Tents, food supplies, herds, everything had been taken away, and these unfortunate people were wandering aimlessly in the most dreadful misery. We asked Samdadchiemba... if he would go look for these poor people and bring them to us. The same day, he set out across the desert..."⁹⁶

...to Daihai Guihuacheng where were the refugees from Ordos.⁹⁷ De Vos writes:

The good old man, being entrusted with such an honorable mission, felt the strength of old times come back to him... The Good Lord guided his steps and blessed his charitable efforts.

This journey took place in the summer of 1870.⁹⁸

Great was the joy of the missionaries when they saw Samt'andjimba come back a few weeks later, with a real colony of Mongols! The missionaries established them on a piece of land that belonged to the Mission, in Yaotzekeou, in the vicinity of Chorji Lamasery, eighteen kilometers from Xiyngzi, and gave them Samt'andjimba as leader and catechist. There was an erudite lama, well versed in Tibetan and Mongolian languages, two whole families, and a young orphan girl. Verlinden decided to settle his catechumens in an exclusively Mongolian village and to build a little church for them. He thus assembled in Yaotzekeou three families of migrants from Ordos and two families of converts from the neighboring areas. He gave them tents to live in, and to secure their livelihoods, gave them a small herd of cows.⁹⁹

They did not like this sedentary life so much. Indeed, several of these Mongolians aspired to return to their homes in the Ordos. Their departure rekindled Verlinden and De Vos' desire to travel

⁹⁵ David 1867 I:184.

⁹⁶ David 1867 I:184.

⁹⁷ Van Hecken (1949:57).

⁹⁸ Van Hecken (1949:57).

⁹⁹ Van Hecken (1949:57-60). De Rochechouart (1878) writes:

Shamba-shiemba, who nowadays assumes the duties of catechist... preaching the benefits of Catholicism and attempting to train the neophytes, has especially taken charge of the Mongols, whose language and customs he knows.

The orphan Sonomtchitchik, whose story is described in Van Hacken (1949:58-59), was to become the wife of Samt'andjimba's brother, named Boro. The latter also lived under the tent in Yaotzekeou. He later left with his wife in the direction of the Dzungar kingdom, where he still lived in 1874-1875, close to Bagha Ejen. The missionaries moved the Chinese and Mongolian Christians westwards during the 1877-1878 famine, to the region of Boro Balghasun and Santaohé. Currently, Samt'andjimba's nephew and great great nephew still live in the Christian community of Boro Balghasun. On this topic Van Hecken, (1949:35, 60, 67, 103). The story does not tell us when Samt'andjimba's brother came to Mongolia. In Huc (1925:47), about the visit that the camel driver paid to the Three Valleys in 1844: "Samdadchiemba later attracted his family to the Ordos, where they converted [to Christianity]. His nephews lived comfortably in the little Christian community of Boro Balghasun."

Van Hecken (nd:14), writes that Sam had brought his brother Boro, a lama, to Xiwanzi where he had been instructed and baptized.

towards those regions. In 1873, Verlinden eventually formally sought permission to leave with De Vos in order to establish a mission among the Mongols of Kokonor, because, according to a converted Mongol who had recently come back from those regions:

...the Muslims destroyed and took everything there, the lamaseries have been burnt down. The people and the king are in dire misery, and since their gods and lamas have failed to protect them against their enemies, they do not believe in anything anymore. May God make this terrain fertile for the new seeds.¹⁰⁰

TOWARDS THE ORDOS

After his beginnings in the apostolate, a task that he had accomplished to the great satisfaction of the missionaries, there was no doubt that Samt'andjimba was to be the travelers' guide. Bax, pro-vicar of Mongolia, fully supported the project and was very willing to make exceptional financial sacrifices to ensure its success.

The pro-vicar records, in his notebook:

On 6 February 1874, RR Verlinden and De Vos left. It was a touching expedition. They did not know where to go, but were accompanied by three Mongols, of which two were already Christians. The first Samt'andjimba, the one who had accompanied RR.MM. Huc and Gabet in their journey to Tibet. The second was a recent convert, and the third, a catechumen named Dongrob.¹⁰¹ They left from Ershisanhao. The missionaries were riding horses, the Mongols were leading eight camels, loaded with the tent, the altar and the belongings of the missionaries, who were taking 500 taels as travel stipend. The rest of the expedition had cost just about as much.¹⁰²

In a letter to the Superior General of Scheut, he writes:

Never will I forget the solemn, awe-inspiring, moment, when these dear colleagues took to the road... Four Mongols were leading them.¹⁰³ First came Samdadchiemba, who, despite the horrible deprivations he suffered when he crossed the whole of Tartary... happily volunteered to serve as a guide for our missionaries...¹⁰⁴ Let's pray God blesses this expedition, that is done solely for his glory and for the salvation of souls.¹⁰⁵

¹⁰⁰ Van Hecken (1949:67-67). Letter from Verlinden from late 1873 or early 1874.

¹⁰¹ [This is a Mongolian rendering of the Tibetan name Don 'grub.]

¹⁰² Personal notes of Bax, kept in the Xiwanzi archives.

¹⁰³ In his notes, he says 'three'. Van Hecken (1949:73), drawing from a letter of Verlinden (25 April 1874), gives the names of the Mongolians: Dongrob, Sat'andjimba, and Bayar from Dzungar.

¹⁰⁴ The Russian explorer, Prjévalski, went through Ershisanhao in 1871, and asked to have Samt'andjimba as his guide. Prjévalski (1880:80) writes that he refused to accompany him to Tibet, "taking as excuse the advancement of his age." Huc (1925:359), adds, "...it is as though this faithful servant had foreseen the unjustified attacks of this explorer against his spiritual father." About these attacks, see the same book, Huc (1925:7-8). It is also possible that Tibet scared our guide, or, even better, that he was busy at that time with the first nucleus of Mongolian Christianity in Yaotzekeou. At any rate, three years later, he eagerly volunteered to be the missionaries' guide. Nothing is said about Samt'andjimba's wife, who was in Xikouwai as of 1872.

¹⁰⁵ David 1867 II:78. Mostaert, OC, pVI:

The Ordos make up the confederation of the Great Temple, that comprises the following seven banners: Wang, Dalad, Dzungar, Otog, Khangin, Üüshin, Jasag. The first three compose the left wing, and the latter four the right wing. In addition to the Mongolians belonging to these seven banners, the Dalad, who are responsible for the cult of Genghis Khan, also belong to the Ordos... The territory of the confederation of the Great Temple is part of the province of Suiyuan. It borders the provinces of Shanxi, Shaanxi, and Ningxia. Its

The region of the Ordos, passing through the Heoupa, Guihuacheng, and the Yellow River, was not unknown to our experienced guide. He was taking this road for the fourth time, although each time it had been in quite different circumstances. This time, he would not return towards Xiwanzi. He would stay in the Ordos, engaged in different Christian communities until the end of his life.

The caravan was advancing slowly. They paid visits to the kings of Dzungar¹⁰⁶ and Üüshin, and went as far as the Chinese city of Ningt'iaolang, close to the Great Wall. After a few days:

...they reached a very long valley, five to six kilometers wide, and bordered by high sandy hills. This plain was called Tch'eng tch'ouan because in its middle rose the ruins of the ancient city of Hengtou, that the Mongols called Boro Balghasun.¹⁰⁷

They stopped fifty *li* from Ningt'iaoliang. Their food supplies were exhausted, and they sent Samt'andjimba to purchase flour and millet.

Imagine! Samt'andjimba came back the next evening, with cakes and good news! Had he not found flour or millet? He had found much better still, and for this reason, the spiritual fathers had to have some cakes. The catechist had indeed met several Christian families. They were the survivors of the 27 January 1868 massacre, who had fled before the city was taken by Muslims.

Samt'andjimba had not only looked for food. As a good scout, he had also found the first Christians, who, the following day (11 April),¹⁰⁸ "informed of the arrival of the missionaries by Samt'andjimba, were coming to greet the '*shenfu*'¹⁰⁹ from the West."¹¹⁰

IN THE CHRISTIAN COMMUNITIES OF THE ORDOS

Verlinden and De Vos decided not to push further, as they feared they might be encroaching upon the territory of other missionaries or getting too far away from their base. They stayed in the vicinity of Ningt'iaoliang and tried to radiate from there towards the different kingdoms of the Ordos.

The difficult beginnings of the Western Mongolia Mission¹¹¹ will interest us here only for the role played by our Jean-Baptiste Samt'andjimba.

It is not risky to suppose that he was the missionaries' travel companion when they visited the King of Otog. In 1874, at the time of the first persecution in the kingdom of Üüshin, Verlinden sent Samt'andjimba to the mandarin, saying that by preventing the Mongols from hearing the doctrine, he

borders on the eastern and southern sides are the Yellow River with, however, a part of the territory spreading beyond this river on the northeast and northwest.

[Pegg (2001:26) writes that, "the Dalad (freed-men) [are] hereditary custodians of shrines housing relics, manuscripts, ritual texts, and other precious items related to Chingghis Kahn." According to the same author, another Dalad group live in northwest Mongolia.]

¹⁰⁶ [Dzungar/ Jüünghar/ Zungar/ Jungar is a generic term, synonymous with Oirat, referring collectively to the Western Mongols.]

¹⁰⁷ Van Hecken (1949:78). [Boro Balghasan literally means 'Gray Town'.]

¹⁰⁸ David 1867 II:158. Van Hecken (1949:78) OC indicates that the meeting between the missionaries and the Christians occurred on 12 April.

¹⁰⁹ [Catholic missionary, abbot.]

¹¹⁰ David (1867 II:158).

¹¹¹ The curacy of southwestern Mongolia was established in December 1883; de Vos [Alphonse de Vos, CICM 1883-1889] was the first vicar apostolic (21 July 1888).

was violating the Emperor's decree.¹¹² The faithful servant appears to be an invaluable assistant to Verlinden and remained attached to the service of the Mission. Leading camels, he arrived in Santaohé in 1878, where De Vos was living, "The P De Vos kept him in Santaohé and appointed him head of the Mongolian colony." Gueluy¹¹³ writes:

He does not lack a certain zeal, only the improvised master raised a hue and cry over our Mongolians' ignorance in religious matters. And what was there to be surprised of? Their catechist was himself only a catechumen...

...and Samt'andjimba, an old Christian having lived in old Christian communities for a long time, wanted them all to be as learned as he was.

In late 1878, he left Santaohé, going towards the south, to the region of Guihuacheng, for the needs of the Mission. There he helped organize the caravan that was to lead Hamer,¹¹⁴ vicar apostolic of Gansu, across the Ordos. "Our cart was replaced by camels," writes the Vicar apostolic:

...and the illustrious Samdadchiemba, the former traveling companion of Huc and Gabet, who happened to be just in our residence, agreed to set us on the right path. Gun on the shoulder and eye on the lookout, he proudly led the way, with the ease of an old squaddie.¹¹⁵

From Santaohé, Jean-Baptiste returned to Boro Balghasun, an exclusively Mongolian Christian community. This village was gradually acquiring the appearance of a real mission post. A zealous missionary, Van Aertselaar,¹¹⁶ arrived there in May 1879. The following year, he wrote there were about 200 Christians and catechumens:

I do not so much wish to have an extended core group of Christians, as I wish to have a good core of good Christians. And to achieve this result, it is best if the number of catechumens does not increase too quickly, in order for it not to exceed the number of baptized Christians. It is the example and the authority of the latter that train and improve the newcomers.¹¹⁷

To give greater authority to the example of his good Christians, he had the five most meritorious Christians elected through universal suffrage, and these were appointed catechists: Samt'andjimba, Patai, Dongrob from Otag, Chogto, and Sengke. The catechists became the administrators of the mission, and fulfilled their duties with exemplary zeal. It may be during these years that Samt'andjimba acquired the habit of preaching in church. Failing a missionary who knew the language of the Mongol Christians well, catechists sometimes fulfilled this function. Samt'andjimba kept this habit until the last years of his life.

¹¹² Van Hecken (1949:93).

¹¹³ Gueluy left for Gansu in 1879.

¹¹⁴ [Ferdinand Hubertus Hamer, CICM 1840-1900.]

¹¹⁵ *Les Missions Catholiques [The Catholic Missions]*, XI:443, 1879.*

¹¹⁶ J[erome] Van Aertselaar [1845-1924] stayed in the Ordos for only one year, before returning to Xiwanzi in 1880. After having occupied the function of assistant to the Superior General of Scheut, he became Superior General himself and, at the end of his decade of leadership (1898), he was appointed vicar apostolic in Central Mongolia. He died in Xiwanzi on 12 January 1924.

¹¹⁷ Van Hecken (1949:143).

THE FINAL YEARS

1880-1900 were the last twenty years of a life rich in events and so distinctively marked by the touch of divine Providence. In those days, people talked about "the oldster, San-ta." De Denke finds him in Santoahe, in 1881, "where he lives with us, the missionaries, at the expense of the mission."¹¹⁸

Was he really going to give up journeying through the desert to become sedentary, just like the Chinese? Or was he to confirm the saying of an author who writes:

The Mongol – may we be forgiven for this expression, but we find no other one – the Mongol is essentially a migratory animal, like the duck and the crane. He feels at ease everywhere, on condition that he does not stay for long, and it is not merely the grazing land necessary for his herds that pushes him to change location, but also his naturally wandering mood.¹¹⁹

We are in 1882. Four Russian explorers traveling through the Ordos stayed for eight days with [Jean-Baptiste] Steenackers. Wanting to reach Tibet via the Kokonor, they were set on having the old Samt'andjimba among their new servants. Steenackers knew his man and took the necessary precautions. Here is how he describes the measures he deemed appropriate to take before the departure of the caravan:

Our Sam was thrilled by the proposal. He would be able, in spite of his seventy years and over,¹²⁰ to ride for long months and, at the Kokonor, see again his family and friends. In fact, he came back from this journey as alert as a young man, but without a single bit of cash, despite the generous salary he had received. In Mongolia, generous and carefree, he had completely divested himself for his cousins of the Kokonor. Luckily, foreseeing this would happen, I had had three nice cows bought for him before his departure, and upon his return, he found these, along with a considerable progeny.¹²¹

A nice engraving of 1891 shows us the good old man. Clerbaux puts him in the spotlight one last time, and tells us that Samt'andjimba still lives in the Ordos:

Despite his old age, he has lost nothing of his roving mood and wit. When people tell him about the brilliant reputation he enjoys in Europe, he replies he would rather have a very large pouch filled with good tobacco.¹²²

Certainly not without local color, this remark seems characteristic of the Mongol that we know.

Jean-Baptiste spent his last years in the fine Christian community of Boro Balghasun, without material worries, edifying everyone by his good example. Every day, leaning on his walking stick, he went towards the church. On Sundays, after the Benediction of the Blessed Sacrament, walking around in the church, he reeled off a sort of sermon starting with the words, "My dearest Christians." He spoke a dialect different from the language of the Boro Balghasun Mongols, but everyone seemed to understand him and appreciated the old man's fervor. Towards the end of his life, however, his mind

¹¹⁸ Huc (1925:8-9).

¹¹⁹ Steenackers (1891:451-452).

¹²⁰ The four Russians: Skassi, Berozowski, Potanin, and Mrs. Potanin, must have come in 1882, when Jean-Baptiste had not yet turned seventy years old.

¹²¹ Steenackers (1896:200). Rockhill, in 1888, stated that he was still vigorous and brave, loved gambling and good food, and, all in all, was not a very fervent Christian. "These malicious comments," writes Huc (1925:359), "are contradicted by the information transmitted by the missionaries of the Ordos."

¹²² Steenackers (1891:449).

was not very clear.

The Good Lord did not allow Samt'andjimba to live through the terrible months of the Boxer Rebellion. He died two months prior to the storm that caused so many disasters in the Ordos region, and particularly in the Christian community of Boro Balghasun. His grave is inside the surrounding wall, close to the south wall of the old city of Boro Balghasun.¹²³

Have we not the right to cite Samt'andjimba among the lay apostles of the Mongolian Missions? Have we not the duty to praise the Lord for guiding our faithful Jean-Baptiste, by the obscure play of his Divine Providence, across a thousand and one events and incidents of life, to make of him what He had intended to: the assistant and the guide of missionaries among his fellow countrymen?

Jean-Baptiste, as his illustrious patron, was truly a pioneer. He was the first among many lay apostles that dedicated themselves to the service of the apostolate among the Mongolians, to the great consolation of the messengers of the Bible, lost in the Mongolian steppe.

Young *shabi* and wanderer of the steppe, lama in the capital and young neophyte in Mongolia, camel driver and exile from Tibet, fervent Christian and courageous Xaverian, preaching to Christians and educating catechumens, guide of the missionaries and zealous apostle until the end of his long career, such was the life of Samt'andjimba.

Is he not the great vagabond of the Good Lord, whom, happy with his lot and not much concerned with material things, taking each day as it comes, glad to do people favors and to help those less fortunate than himself with his generosity.

One of the Mongolia missionaries has written that he was not a Cesus. He speaks about the worldly Samt'andjimba. The Good Lord will have recognized his faithful servant and we do believe that the celestial Samt'andjimba is a great Cesus, who, far from having the ironical nickname his feats on Earth brought him, lives crowned with glory in eternal happiness.

¹²³ Notes communicated by the RR.PP Mostaert and Braam.

APPENDIX: ORIGINAL SPELLING OF NON-ENGLISH TERMS IN THE FRENCH TEXT

Term	Original Spelling
Bagha Ejen	Bagha Edjin
Bagha Ghol	Paga-gol
Bayar	Bayer
Boro	Poro
Boro Balghasun	Porobalgason
Chahar-Suiyuan	Chahar-Suinyuan
Chengde	Laohoukeou
Chogto	Tchokto
Chorji	Tchortchi
Daihai	Taihai
Dalad	Dalat, Darkhat, Dalhat
Dalai Lama	Talai-lama
Dolonor	Tolon-noor
Dongrob	Tongrepo, Tongrop
Dzungar	Djunghar, Dzunghar
Ershisanhao	Ehrchesanhao, Eul-che-san-hao, Ehrchesanhao
Gansu	Kansou
Genghis Khan	Tsingis-khan
Guihuacheng	Koeihoatch'eng, Koeihoatch'eng (Kweisui)
Guisui-Suiyuan	Kweisui-Suiyuan, Kewisui-Suiyuan
Heishui	K'oulit'ou / Hei-choei
Huangsi	Hoang-Sse
Hui	Houi-dze
Jasag	Dzasak
Khadan Khanchuu	Hadan hadjoo
Kokonor	Kokonor, Kou-kou-noor
Majiazi	Makiatze
Muuminggan	Maomingan
Nianbo	Nienpai
Ningxia	Ning hia province
Oirat	Ourats
Ordos	Ortos, Ortous
Otog	Otok
Qi	Tsi
Qi Tusi	Ki tou sse, Kitousse
Rgya hor	Dchiachour, Djiahor
Sanchuan	San-tch'ouan
Sandaohe	Santaoho
Sengke	Sengke
Shaanxi	Chensi
<i>shabi</i>	<i>chabi</i>
Shanxi	Chansi
<i>shenfu</i>	<i>chenn-foe</i>
Sichuan	Seu-tch'ouan
Sku 'bum	Koumboum
Suiyuan	Souei uien
Tianjin	Tientsin
Tumet	Toumet

<i>tusi</i>	<i>tou-sse, t'ou-seu</i>
Üüshin	Usin
Xifan	Si-fan
Xikouwai	Sikouéwai, Sik'eouwai
Xining	Sining
Xiwanzi	Siwan, Si-wan, Siwantze, Sywandze, Sy-wan-se
Xiyingzi	Siyingtze, Siyintze

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- . 1999b. Sde ba chos rje bstan 'dzin blo bzang rgya mtsho'i rnam thar dad pa'i sgo 'byed སྡེ་བཙུན་རྗེ་བཟང་པོ་བཟང་ལྷན་མཆོའི་རྣམ་ཐར་དང་པའི་སྐོར་བྱེད་ [Biography of Dewa Chöjé Tendzin Lozang Gyatso, d. 1638] in *Mdo smad sgrub brgyud bstan pa'i shing rta ba chen po phyag na pad+mo yab rje bla ma skal ldan rgya mtho'i gsung 'bum མདོ་སྐད་སྐུབ་བརྒྱུད་བསྟན་པའི་ཤིང་རྟ་བུ་མཆོན་པོ་ཕྱག་ན་པརྟོ་ཡབ་ཐེ་བླ་མ་སྐལ་ལྷན་རྒྱུ་མཆོའི་གསུང་ལུས་ [Collected Works of Kelden Gyatso]*, vol 1, Gangs can skal bzang dpe tshogs གངས་ཅན་སྐལ་བཟང་དཔེ་ཚོགས་. Lan kru'u ལན་ཀུའུ་ Kan su'u mi rigs dpe skrun khang ཀན་སུའུ་མི་རིགས་དཔེ་སྐྱུན་ཁང་ [Kan su'u Nationalities Press, 180-255.
- Skal bzang rgya mtsho, Ta la'i bla ma VII ཏ་ལའི་བླ་མ་སྐལ་བཟང་ལྷན་མཆོ་ (1708-1757). 1977. Khri chen sprul pa'i sku blo bzang stan pa'i nyi ma dpal bzang po'i rnam par thar pa dpyod ldan yid dbang 'gugs pa'i pho nya ཁྱི་ཆེན་སྐུལ་པའི་སྐུ་བློ་བཟང་ལྷན་པའི་ཉི་མ་དཔལ་བཟང་པོའི་རྣམ་པར་ཐར་པ་དཔྱེད་ལྷན་ཡིད་དབང་འགྲུགས་པའི་ཕོ་ཏྲ་ [The Biography of the Incarnation of the Great [Golden] Throne-holder, the Glorious Lozang Tenpé Nyima: The Sagacious Messenger that Allures the Mind] in *Gsung 'bum of the Seventh Dalai Lama Skal bzang rgya mtsho: Reproduced from a set of prints from the 1945 'Bras spungs blocks from the library of the Ven. Dhardo Rimpoche by Lama Dodrup Sangye*, 10:328-430. Gangtok: Dodrup Sangye and Deorali Chorten.
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'a འ	Ba bOng chos rje བ་བོང་ཆོས་རྗེ
'Bras spungs འབྲས་སྤྲུངས་	Ba bzang བ་བཟང་
'Bras spungs Sgo mang འབྲས་སྤྲུངས་སྒོ་མང་	Ba rdzong ri lang བ་རྫོང་རི་ལང་
'Bri འབྲི	Ba yan rdzong བ་ཡན་རྫོང་
'cham འཆམ	Badaoshan 八达山
'don chos spyod འདོན་ཆོས་སྟོད་	bagua 八卦
'dul ba'i bkod gzhung rgyas pa འདུལ་བའི་བཀོད་གཞུང་རྒྱས་པ་	baihu 百户
'Dul ba'i mdo tsa ba འདུལ་བའི་མདོ་ཙ་བ་	Baima Si 白马寺
'Dzam gling spyi bsang འཛམ་གླིང་སྤྱི་བསང་	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod འཛིན་གྲ་གོང་ནས་བཞེད་སྟོན་ཡོད་	Ban de rgyal བན་དེ་རྒྱལ་
'e ren འེ་རེན་	Ban Guo 班果
'Gag rdo rtags འགག་རྟོན་རྟགས་	Bang rgya བང་རྒྱ་
'gro འགོ	bankang 板炕
'Jigs med ye shes grags pa འཇིགས་མེད་ཡེ་ཤེས་གྲགས་པ་	Bao Shiyuemei 鲍十月梅
'Ju lag འཇུ་ལག་	Bao Sibeihua 鲍四辈花
'tshogs gleng ཆོགས་གླེང་	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ཨ་ཁུ་འཇིགས་མེད་	Baojia 保家
A khu Blo gros ཨ་ཁུ་བློ་གྲོས་	Bazangou 巴藏沟
A lags Brag dkar tshang ཨ་ལགས་བྲག་དཀར་ཆང་	Bāzhōu/ Bazhou 巴州
A mdo ཨ་མདོ་	bca' yig chen mo བཅའ་ཡིག་ཆེན་མོ་
A myes Ba rdzong ཨ་མྱེས་བ་རྫོང་	Bcu ba'i lnga mchod བཅུ་པ་འི་ལྔ་མཆོད་
A myes Btsan rgod ཨ་མྱེས་བཙན་རྟོད་	Beijing 北京
A myes Gnyan chen ཨ་མྱེས་གཉན་ཆེན་	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Binkanggou 本康沟
Āchái 阿柴	bgro gleng བགོ་གླེང་
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang འབྲུམ་ཁང་
An Liumei 安六梅	benkang 本康
Anjia 安家	Bis ba mi pham ngag dbang zla ba བིས་བ་མི་ཕམ་ངག་དབང་བླ་བ་
Āxià 阿夏	bka' བཀའ་
	bka' bcu བཀའ་བཅུ་

bka' rgya ma བཀའ་རྒྱུ་མ
Bka' rtse stong བཀའ་རྩེ་སྟོང་
Bkra shis 'bum 'khyil བླ་བྱ་བླ་མ་གྱིས་འབྲུམ་འབྲིལ་
Bkra shis lhun po བཀའ་གྱིས་ལྷན་པོ་
Bkra shis sgo mang བཀའ་གྱིས་སྒོ་མང་
Bla brang བླ་བྱ་བླ་མ་
Bla brang bkra shis 'khyil བླ་བྱ་བླ་མ་གྱིས་འབྲིལ་
bla ma བླ་མ་
bla ma dge skos rnams nyis thad ka thad ka'i
rgyug len pa dang / gsar du 'jog pa
sogs being bskul gyi do dam gang drag
byed བླ་མ་དགེ་སྤྱོད་རྣམས་ཉིས་ཐད་ཀ་ཐད་ཀའི་རྒྱུག་ལེན་པ་
དང་། གསར་དུ་འཛོལ་པ་སོགས་བཅིང་བསྐྱུལ་གྱི་དོན་མ་གང་དག
བྱེད།
bla ma gzhung las pa བླ་མ་གཞུང་ལས་པ་
bla ma khri pa བླ་མ་ཁྲི་པ་
bla spyi sogs khag bzhi བླ་སྤྱི་སོགས་ཁག་བཞི་
blo བློ་
Blo brtan rdo rje བློ་བརྟན་རྡོ་རྗེ་
Blo bzang 'jam pa'i tshul khirms, Wang
Khutugtu ལུང་རྒྱུ་ཐོག་ལྷ་མོ་བཟང་འཇམ་པའི་ཚུལ་ཁྲིམས་
Blo bzang bstan 'dzin བློ་བཟང་བསྟན་འཛིན་
Blo bzang dar rgyas rgya mtsho བློ་བཟང་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang snyan grags བློ་བཟང་སྟན་གྲགས་
Blo bzang tshul khirms dar rgyas rgya mtsho
བློ་བཟང་ཚུལ་ཁྲིམས་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho བློ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho, Lcang skya IV
ལུང་རྒྱུ་མོ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
blo rigs བློ་རིགས་
blo rtags gnyis བློ་རྟགས་གཉིས་
blon po བློན་པོ་
Bod ljongs spyi tshogs tshan rig khang chos
lugs zhib 'jug tshan pa'i 'bras spungs
dgon dkar chag rtsom sgrig tshogs
chung བོད་ལྗོངས་སྤྱི་ཚོགས་ཚན་རིག་ཁང་ཚས་ལུགས་ཞིབ་

འཇུག་ཚན་པའི་འབྲུམ་སྤྱངས་དགོན་དཀར་ཆག་ཙོམ་ཕྱིག་ཚོགས་
ཆུང་
Bod skor བོད་སྐོར་
Bon བོན་
bong gu བོང་གུ་
Brag dgon zhabs drung འབྲུག་དགོན་ཞབས་དྲུང་
brtsi bzhag བརྩི་བཞག་
bsam 'byed བསམ་འབྱེད་
Bsam blo khang tshan བསམ་བློ་ཁང་ཚན་
Bsam gtan sbyin pa བསམ་གཏན་སྤྱིན་པ་
bsang བསང་
bsang mchod བསང་མཚོད་
bsdus 'bring བསྐྱུས་འབྲིང་
bsdus chung བསྐྱུས་ཆུང་
bsdus grwa བསྐྱུས་གྲ་
bsdus grwa che chung བསྐྱུས་གྲ་ཆེ་ཆུང་
བསེ་
bsgro gleng བསྐྱོ་གླིང་
bshad grwa བཤད་གྲ་
bshad sgrub bstan pa'i byung gnas
བཤད་སྐྱབ་བསྟན་པའི་བྱུང་གནས་
bskang gso བསྐྱང་གསོ་
bsod btags legs pa བསོད་བཏགས་ལེགས་པ་
Bsod noms mgon po བསོད་ནམས་མགོན་པོ་
Bstan pa chos 'byor བསྟན་པ་ཚས་འབྱེར་
Bstan pa chos 'phel བསྟན་པ་ཚས་འཕེལ་
Bstan pa rgya mtsho བསྟན་པ་རྒྱ་མཚོ་
btsan khang བཅེན་ཁང་
btsan par ma བཅེན་པར་མ་
btsan po བཅེན་པོ་
Btsan po Don grub rgya mtsho བཅེན་པོ་དོན་གྲུབ་རྒྱ་མཚོ་
Btsan po no mon han/ Btsan po no min han
བཅེན་པོ་ཙོ་མོན་ཏན་/ བཅེན་པོ་ཙོ་མིན་ཏན་
Btsan rgod བཅེན་རྟོད་
Bu su he བུ་སུ་ཧེ་
Bu'u hrin བུ་འུ་མིན་
Bya khyung བྱ་ཁྱུང་

Byams pa nor bu བྱམས་པ་ནོར་བུ
 Byang chub བྱང་ཆུབ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 བྱང་ཆུབ་ལམ་གྱི་རིམ་པའི་དམར་ཁྲིད་ཐམས་ཅད་མཁྱེན་པར་བ
 སྟོད་པའི་བདེ་ལམ
 Byang du lhag pa བྱང་དུ་ལྷག་པ
 Byang rar du spen pa བྱང་རར་དུ་སྤྲོན་པ
 Byang thang བྱང་ཐང
 Bza' ri tshang བཟའ་རི་ཆང
 bzlog pa བཟླག་པ
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ཇམ་ཡས
 chab ril pa ཇམ་རིལ་པ
 Cháhǎnménggǔ'ér 察罕蒙古尔
 chang ba lu ཇམ་བ་ལུ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ཆེན་པོ་རྟོར་གྱི་ཡུལ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chile 赤列
 Chinan Dewen Zanpu 赤南德温赞普
 Chinan Dewen 赤南德温
 Cho 'phrul ཇོ་འཕྲུལ
 Chongli 崇礼
 chos grwa ཇོས་གྲ་
 chos grwa ba/ pa ཇོས་གྲ་བ་/ པ
 chos lugs pa ཇོས་ལུགས་པ
 chos mtshams ཇོས་མཚམས
 chos r(w)a ཇོས་ར་ཇོས་རྒྱ
 chos rje ཇོས་རྗེ
 Chos skor ཇོས་སྐོར
 chos thog ཇོས་ཐོག

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ཇོས་ཐོགས་སྐུ་མའི་རྩིས་
 བཞག་གི་རྒྱུགས་ཇོས་ཐོག་རྗེས་མར་དཀའ་རམ་མ་གཏོག་པ་ཐམ
 ས་ཅད་ལ་ལོན་ཞིང
 chu bdag ཇུ་བདག
 Chu bzang ཇུ་བཟང
 Chuanhuang Erlang 川黄二郎
 Chuankou 川口
 Ci byed du song ཅི་བྱེད་དུ་སྟོང
 Ci si khe ཅི་སི་ཁེ
 Cin ci dmag ཅིན་ཅི་དམག
 Co ne ཅོ་ནེ
 Cu'u hrin ཅུ་འུ་ཁྲིན
 Cuī Yǒnghóng 崔永红
 d+ha rma bu ti lba rta ལྷ་མ་བུ་ཏི་ལ་ར་རྟ་
 da das ད་དས
 Daban 达坂
 Dádá 达达
 Daihai 岱海
 Dala 达拉
 dam bca' དམ་བཅའ
 dam bca' chen mo དམ་བཅའ་ཆེན་མོ
 Damajia 大马家
 Dámín 达民
 Dan tig དན་ཏིག
 dang po དང་པོ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya དར་རྒྱ
 Dar rgya ri lang དར་རྒྱ་རི་ལང
 Darkhan, dar han དར་ཀན
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪
 dbu mdzad དབུ་མཛད
 dbus gtsang དབུས་གཙང་
 Dbyen bsdums དབྱེན་བསྐྱུས་
 de'i 'phror gang len zhig tu long dgos babs la
 ltas nas longs དེའི་འཕྱར་གང་ལེན་ཞིག་ཏུ་ལོང་དགོས་
 བབས་ལ་ལྟས་ནས་ལོངས་
 Deng Sangmei 邓桑梅
 Deng Xinzhuangmei 邓新庄花
 Dengjia 邓家
 Dga' ldan དགའ་ལྷན་
 Dga' ldan byams pa gling
 དགོན་ལྷངས་དགའ་ལྷན་བྱམས་པ་གླིང་
 Dga' ldan pho brang དགའ་ལྷན་པོ་བྲང་
 dge ldan bstan 'bar ma'i dbu bskul
 ba དགེ་ལྷན་བསྐྱུན་འབར་མའི་དབུ་བསྐྱུལ་བ་
 Dge དགེ་
 Dge ldan དགེ་ལྷན་
 Dge lugs དགེ་ལུགས་
 dge skos དགེ་སྐོས་
 dge skul དགེ་སྐུལ་
 Dgon lung དགོན་ལུང་ (Rgulang, Guolongsi 郭隆寺,
 Erh-ku-lung, Yu-ning, Youning 佑宁)
 Dgon lung bca' yig chen mo དགོན་ལུང་བཅའ་ཡིག་ཆེན་མོ་
 Dgon lung byams pa gling དགོན་ལུང་བྱམས་པ་གླིང་
 dgon pa spyi དགོན་པ་སྤྱི་
 dgon pa'i sgrigs 'og tu yod do cog དགོན་པའི་
 སྤྱིགས་འགྲུ་ཡོད་དོ་ཅོག་
 Dgra lha bcu gsum དག་ལྷ་བརྒྱ་གསུམ་
 Dgu དགུ་
 Dgu chu དགུ་ཚུ་
 dīdī 的的
 dka' bcu rab 'byams pa དཀར་བར་རབ་བྱམས་པ་
 dka' bcu དཀར་བརྒྱ་
 dka' rab 'byams དཀར་རབ་བྱམས་
 dka' ram དཀར་རམ་
 dka' rams དཀར་རམས་

dkar yol དཀར་ཡོལ་
 Dkon mchog bstan pa rab
 rgyas དཀོན་མཆོག་བསྐྱུན་པ་རབ་རྒྱས་
 Dkon mchog dar rgyas དཀོན་མཆོག་དར་རྒྱས་
 Dkon mchog skyabs དཀོན་མཆོག་སྐྱབས་
 dkyus དཀྱུས་
 Dmag dpon pi tsi ri lang དམག་དཔོན་པི་ཅི་རི་ལང་
 dmag rtsed དམག་རེད་
 Dmar gtsang དམར་གཙང་
 Dmar gtsang brag དམར་གཙང་བྲག་
 Dmar gtsang rta chen po དམར་གཙང་རྟ་ཆེན་པོ་
 Dme དམེ་
 Dme shul དམེ་ཤུལ་
 Dngul rwa དངུལ་རྩ་
 Don 'grub འོན་འགྲུབ་
 don rtogs pa འོན་རྟོགས་པ་
 Don yod chos kyi rgya mtsho འོན་ཡོད་ཆོས་ཀྱི་རྒྱ་མཚོ་
 Dong Yongxue 东永学
 Dongdanma 东丹麻
 Donggou 东沟
 Donghe 东和
 Dongshan 东山
 Dongxiang 东乡
 Dor bhi tis bang འོར་བྷི་ཏིས་བང་
 Dor rdo འོར་རྩོ་
 Dor sde འོར་སྡེ་
 Dor skad འོར་སྐད་
 Dor tis འོར་ཏིས་
 Dou Guanbaonuer 窦官保女儿
 Dòu Wényǔ 窦文语
 dou 斗
 Doujia 窦家
 Dpa' ris དཔའ་རིས་
 Dpa' ris ba དཔའ་རིས་བ་
 Dpa' ris tshe ring don 'grub དཔའ་རིས་ཆེན་རིང་འོན་འགྲུབ་
 Dpal chen stobs rgyas དཔལ་ཆེན་སྐྱབས་རྒྱས་
 Dpal ldan bkra shis དཔལ་ལྷན་བརྒྱ་ཤིས་

Dpal ldan dar rgyas དཔལ་ལྷན་དར་རྒྱས
 Dpal rtse rgyal དཔལ་རྩེ་རྒྱལ
 Dpal snar thang gi bca' yig 'dul khrims dngos
 brgya 'bar ba'i gzi 'od [dang / rwa
 sgreng / dgon lung byams pa gling
 dgon ma lag bcas kyi bca' yig]
 དཔལ་སྐྱར་ཐང་གི་བཅའ་ཡིག་འདུལ་བྱིས་དངོས་བརྒྱུ་འབར་བ
 འི་གཟེ་འོད་དང་། རུ་སྤྱང་། དགོན་ལུང་བྱམས་པ་སྤྱིང་དགོན་མ་
 ལག་བཅས་ཀྱི་བཅའ་ཡིག་།
 Dpung nge ri lang དཔུང་ངེ་རི་ལང
 Dri med yon tan འི་མེད་ཡོན་ཏན
 drug ba ལྷུག་བ
 Dū Chángshùn 杜常顺
 Du Jinbaohua 杜金保花
 Duluun, Baiya 白崖
 Dung dkar ལྷུང་དཀར
 Dung dkar blo bzang 'phrin las
 ལྷུང་དཀར་བློ་བཟང་འཕྲིན་ལས
 dur mchod ལྷུར་མཆོད
 Durishidii, Duoshidai 多士代
 dus chen ལུས་ཆེན
 Duwa, Duowa 多哇
 Dwags po ལྷགས་པོ
 E Shuangxihua, Nuo Shuangxihua 鄂双喜花
 E'érdān 额尔丹
 Ershisanhao 二十三号
 fala 法拉
 fan 幡
 Fangtuu, Qianbangou 前半沟
 Farishidin, Xingjia 星家
 Faxian 法显
 Fojiao 佛教
 Foorijang, Huoerjun 霍尔郡
 Fujia, Hulijia 胡李家
 g.yang གཡང
 g.yang 'bod གཡང་འབོད
 G.yang can rdo rje གཡང་རོད་རྩེ

g.yo sgyu'i sbyor ba གཡོ་སྐུའི་སྤྱོར་བ
 gab gzahags གབ་གཞགས
 gab gzahags na thong གབ་གཞགས་ན་ཐོང
 Gamaka 尕马卡
 Gan'gou, Gangou 甘沟
 ganda 干大
 Ganjia 甘家
 Gannan 甘南
 Gānsù, Gansu 甘肃
 Gansu xin tongzhi 甘肃新通志
 Gānsù-Qīnghǎi-Níngxià 甘肃-青海-宁夏
 Ganzhou 甘州
 Gaochang 高昌
 Gaodian 高店
 Gāozǔ 高祖
 Gar rtse sdong གར་རྩེ་སྟོང
 Gashari 尕沙日
 Gcan tsha གཅན་ཅཱ
 Gcan tsha གཅན་ཅཱ།, Jianzha 尖扎
 Gdugs dkar གདུགས་དཀར
 Ge sar གེ་སར
 Ge sar dmag gi rgyal po གེ་སར་དམག་གི་རྒྱལ་པོ
 Ge sar tshi me གེ་སར་ཅི་མེ
 Gélètè 格勒特
 Gèrìlètú 格日勒图
 Glang dar ma གླང་དར་མ
 gling bsres གླིང་བསྐྱེས
 gling bsres ba གླིང་བསྐྱེས་བ
 gling bsres dka' bcu གླིང་བསྐྱེས་དཀའ་བཅུ
 Gling bza' thar mdo skyid གླིང་བཟའ་ཐར་མདོ་སྐྱིད
 glo གློ
 Glu rol གླུ་རོལ
 gnas bdag གནས་བདག
 gnyan གཉན
 Gnyan chen གཉན་ཆེན
 Gnyan po smad cha dmar can གཉན་པོ་སྐད་ཆ་དམར་ཅན
 Gnyan po'i sgar thog གཉན་པོའི་སྐར་ཐོག

Gnyan thog གཡན་ཐོག
 Gnyan thog 'brog གཡན་ཐོག་འབྲོག
 Gnyan thog la kha གཡན་ཐོག་ལ་ཁ
 Gnyan thog mkhar གཡན་ཐོག་མཁར
 Go bu me khrin གོ་བུ་མེ་ཁྲིན་
 Go bu me tu hu sun khrin གོ་བུ་མེ་རུ་ཁུ་སུན་ཁྲིན་
 go thang གོ་ཐང
 Go'u sde གོ་འུ་སྡེ
 Gol su གོ་སུ་
 Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
 gos sku གོས་སྐུ
 Gru kha'i གུ་ཁཱའི
 grwa 'gyed གྲཱ་འགྲེད་
 grwa rgyun གྲཱ་རྒྱུན་
 grwa skor གྲཱ་སྐོར་
 grwa tshang bla ma གྲཱ་ཚང་བླ་མ་
 Gsang bdag གསང་བདག་
 Gsang phu གསང་ཕུ་
 gsar གསར་
 Gser chen gzhung གསེར་ཆེན་གཞུང་
 Gser khog གསེར་ཁོག་
 gser yig གསེར་ཡིག་
 gser yig chen mo'i mtshan byang
 གསེར་ཡིག་ཆེན་མོའི་མཆན་བྱང་
 gtam dpe གཏམ་དཔེ
 gtor ma གཏོར་མ་
 Guan Laoye 官老爷
 Guangdong 广东
 Guanting 官亭
 Guanyin Pusa 观音菩萨
 Guanzhong 官中
 Guide 贵德
 Guihuacheng 歸化成
 Guishe erjiang 龟蛇二将
 Guisui-Suiyuan 歸綏綏遠
 Guō'érduǒ 郭尔朵
 Guō'érduǒ dīdī' 郭尔朵的的

Guōlóng 郭隆
 Guomari 郭麻日
 Gushan 古鄯
 Gusiluo 哱廝罗
 Gyang bzhi གྱང་བཞི་
 Gyen 'dzi ri lang གྱེན་འཛི་རི་ལང་
 Gyi ling mkhar གྱི་ལིང་མཁར་
 Gza' brgyad གཙའ་བརྒྱད་
 Gza' mchog གཙའ་མཆོག་
 gzhung las pa གཞུང་ལས་པ་
 Ha Mingzong 哈明宗
 Hai Tao 海涛
 Haidong 海东
 Hainan 海南
 Haixi 海西
 Haja, Hajia 哈家
 Halazhigou 哈拉直沟
 Hami 哈密
 Hàn, Han 汉
 Handi, Hantai 旱台
 Hanyu Pinyin 汉语拼音
 Haomen he 浩門河
 Har gdong khang tshan ཧར་གདོང་ཁང་ཚན་
 Hara Bulog, Heiguan 黑泉
 Hé-Huáng 河湟
 Hé'ér 合儿
 Hè'ér 贺尔
 Hebei 河北
 Heidinggou 黑顶沟
 Heihu Linggunang 黑虎灵光
 Heima Zushi 黑马祖师
 Heishui 黑水
 Hejia 何家
 Helang Yexian 何朗业贤¹
 Henan 河南

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆
 Heyan 河沿
 Hézhōu 河州
 Hgarilang, Huangcaogou 黄草沟
 Hgunbin, Kumbum, Sku 'bum Byams pa gling
 ལྷ་འབྲུམ་བྱམས་པ་སྒྲིང་, Ta'er 塔尔
 honghua 宏化
 Hongnai 红崖
 Hóngwǔ, Hongwu 洪武
 Hóngyá 红崖
 Hongyazigou 红崖子沟
 hor, Hor ཁོར
 Hor bza' hu sun khrin ཁོར་བཟའ་ཏུ་སྤྱུང་ཁྲིན
 hor chen ཁོར་ཆེན
 Hor dor nag po ཁོར་དོར་ནག་པོ་
 Hor dor rta ཁོར་དོར་རྟ་
 Hor dor rta nag po gnyan po smad char dmar
 can ཁོར་དོར་རྟ་ནག་པོ་གཉན་པོ་སྤྲད་ཆར་དམར་ཅན
 Hor gnyan po mung khe gan ཁོར་གཉན་པོ་མུང་ཁེ་གན
 Hor nag ཁོར་ནག
 Hor o chi go bu me thu me lun
 ཁོར་ཨ་ཆི་གོ་བུ་མེ་ཐུ་མེ་ལུང་
 Hor rgya ཁོར་རྒྱ་
 hor rgyal ཁོར་རྒྱལ་
 Hor se chen ཁོར་སེ་ཆེན
 Hor spun zla ཁོར་སྤྱུན་བླ་
 Hor tho lung ཁོར་ཐོ་ལུང་
 Hu Fang 胡芳
 Hu su ho ཏུ་སུ་ཁོ་
 Hu Yanhong 胡艳红
 Huáng 惶
 Huangdi 皇帝
 Huangfan 黄番
 Huangnan 黄南
 Huangnan zangzu zizhizhou tongjiju 黄南藏族
 自治州统计局
 Huangshui 湟水

Huangsi 黄寺
 Huangyuan 湟源
 Huangzhong 湟中
 Huárè 华热
 Huarin, Hualin 桦林
 Huhehaote 呼和浩特
 Hui 回
 Hulijia 胡李家
 Hún 浑
 Hunan 湖南
 Huolu Jiangjun 火炉将军
 Húsījǐng 胡斯井
 Hùzhù, Huzhu 互助
 Huzhu Tuzu zizhi xian 互助土族自治县
 Hxin, Hashi 哈什
 ja khang རྒྱ་ཁང་
 Janba, Wangjia 汪家
 Janba Taiga, Zhanjiatai 湛家台
 Jangja, Zhangjia 张家
 Jangwarima, Yatou 崖头
 Jí 吉
 Jiading 加定
 Jiajia 贾加
 Jiang Kexin 姜可欣
 Jiangsu 江苏
 Jianwen 建文
 Jianzha 尖扎
 jiashen 家神
 Jidi Majia 吉狄马加
 Jielong 结龙
 Jihua shengyu 计划生育
 jihua shengyu bangongshi 计划生育办公室
 Jiirinbuqii, Tsong kha pa རྩོད་ཁལ་པ་, Zongkaba 宗喀
 巴
 Jilog, Jiaoluo 角落
 jìn 市斤
 Jīn Yù 金玉

Jinbu, Junbu 军部
 Jindan dao 金丹道
 Jingning 静宁
 Jinzimei 金子梅
 Jishi 积石
 Jiutian Shengmu Niangniang 九天圣母娘娘
 jo bo ཇོ་བོ
 juan 卷
 Jughuari, Zhuoke 桌科
 ka bcu ཀ་བཙུ
 Ka dar skyid ཀ་དར་སྐྱིད
 ka par nas bshad pa ཀ་པར་ནས་བཤད་པ
 Ka rab ཀ་རབ
 Kaile meiyu 开了没有
 Kailu Jiangjun 开路将军
 Kan lho ཀན་ལྷོ
 Kanchow, Ganzhou 赣州
 kang 炕
 Kāngxī, Kangxi 康熙
 Kemuchuer Ling, Kemuchu Ling 克木楚岭
 kha btags ཁ་བརྟགས།, hada 哈达
 Khams ཁམས
 Khenpo Ngawang Dorjee མཁན་པོ་ངག་དབང་དོར་ཇེ
 khri ba bla brang ཁྲི་བ་བླ་བརྟན
 khrid ཁྲིད
 Khu lung ལུ་ལུང
 khyad chos ལྟན་ཆོས
 Khyod gang la song rgyu ལྟོད་གང་ལ་སོང་རྒྱུ
 Khyod kha sang gang du song ལྟོད་ཁ་སང་གང་དུ་སོང
 kla glo ལྷ་ལྷོ
 kla klo ལྷ་ལྷོ
 Klu 'bum tshe ring ལུ་བུམ་ཙམ་རིང
 Klu rol ལུ་རོལ
 klu rtsed ལུ་རེད
 Klu'i ལུ་འི
 klu'u ri ལུ་འུ་རི
 Ko'u mol ri lang ཀོ་འུ་མོལ་རི་ལང

Kong Lingling 孔林林
 Krang co hrin ཀླང་ཙོ་ཁྲིན
 Ku Yingchunlan 库迎春兰
 Kun dga' bkra shis ཀུན་དགའ་བརྒྱ་ཤིས
 kun slong ཀུན་སྟོང
 Kuòduān 阔端
 Kuxin, Huzichang 胡子场
 kyus ལུས
 La ལ
 La Erhua 喇二花
 La Nuer, Ernü 喇二女
 lab rtse ལབ་རེ
 Lailiao meiyu 来了没有
 Lajia 喇家
 Lama Tangseng, Xuanzang 玄奘
 Lamaguan 喇嘛官
 Langja, Langjia 浪加
 Lanzhou 兰州
 Lǎoyā 老鸦
 Laoyeshan 老爷山
 laozher 老者
 Laozhuang 老庄
 Lashizi Kayari (Heidinggou 黑沟顶)
 Lawa 拉哇
 lba ལཔ
 Lcags mo tshe ring ལཱ་གས་མོ་ཙམ་རིང
 Lcang skya ལཱ་སྐལ
 Lcang skya rol pa'i rdo rje ལཱ་སྐལ་རོལ་པའི་རོ་རེ
 Ledu 乐都
 Lha babs ལྷ་བབས
 Lha btsun Mthu stobs nyi ma ལྷ་བཙུན་མཐུ་སྟོབས་ལྷི་མ
 lha bzo ba ལྷ་བཙོ་བ
 Lha mo skyid ལྷ་མོ་སྐྱིད
 lha pa, Lha pa ལྷ་པ
 lha rams pa ལྷ་རམས་པ
 lha rams pa dge bshes ལྷ་རམས་པ་དགེ་བཤེས
 lha rtsed ལྷ་རེད

Lha sa ལ་ས
 lha'i sgrub thabs ལྷའི་སྒྲུབ་ཐབས
 Lho nub du skra gcan ལྷོ་ལུབ་དུ་སྐྱ་གཙན
 Lhor phur bu ལྷོར་ཕུར་བུ
 Lǐ 李
 li 里
 Li Baoshou 李保寿
 Li Cunxiao 李存孝
 Li Dechun 李得春
 Li Fumei 李富梅
 Li Jinwang 李晉王 AKA, Li Keyong 李克用
 Li Jinwang 李晋王
 Li Lizong 李立遵
 Li Peng 李鹏
 Li Qingchuan 李青川
 Li Xiande 李贤德
 Li Xinghua 李兴花
 Li Yaozu 李耀祖
 Li Yuanhao 李元昊
 Li yul ལི་ཡུལ
 Li Zhanguo 李占国
 Li Zhanzhong 李占忠
 Li Zhonglin 李钟霖
 Li Zhuoma 李卓玛
 liang 兩
 Liangcheng 凉成
 Liángzhōu, Liangzhou 凉州
 Liǎodōng 辽东
 Liaoning 辽宁, 遼寧
 libai si 礼拜寺
 Lijia 李家
 Limusishiden, Li Dechun 李得春
 Lingle Huangdi 领乐皇帝
 Lintao 临洮
 Liu Daxian 刘大先
 Liuja, Liujia 柳家
 Lizong 立遵

lkugs pa ལུགས་པ
 lnga ལྔ
 Lnga mchod ལྔ་མཚན
 Lo brgya ལོ་བརྒྱ
 Lo lha ལོ་ལྷ
 Lo ལོ
 Lo sar ལོ་སར
 long ལོང
 Long Deli 隆德里
 longhu 龙壺
 Lóngshuò 龙朔
 Longwang 龙王
 Longwang duo de difang Hezhou, Niangniang
 duo de difang Xining 龙王多的地方河州,
 娘娘多的地方西宁
 Lóngwù 隆务
 Longwu 隆吾
 lta-tchinbu Лта-чинбу
 Lǔ 魯
 Lu ba go go ལུ་བ་གོ་གོ
 Lu Biansheng, Luban Shengren 鲁班圣人
 Lü Jinlianmei 吕金莲梅
 Lü Shengshou 吕生寿
 Lü Yingqing 吕英青
 Lu Zhankui 鲁占奎
 Luantashi, Luanshitou 乱石头
 lugs srol ལུགས་སྒོལ
 Lun hu khrin ལུན་ཀུ་ཁྲིན
 lung rigs ལུང་རིགས
 Lǔshījiā 鲁失夹
 Ma Fanglan 马芳兰
 Ma Guangxing 马光星
 Ma Guorui 马国瑞
 Ma gzhi dmag མ་གཞི་དམག
 Ma Hanme, Ma Hanmo 马罕莫
 Ma Jun 马钧
 Ma ling yis མ་ལིང་ཡིས

Ma Luguya 马录古亚
 Ma ni skad ci, Manikacha མ་ནི་སྐད་ཅི་མ་མ་ཀའ་ཅའ་
 Ma Qiuchen 马秋晨
ma song མ་སོང་
 Ma Taohua 马桃花
 Ma Tianxi 马天喜
 Ma Wei 马伟
 Ma Xiaochen 马晓晨
 Ma Xiuying 马秀英
 Ma Youyi 马有义
 Ma Yulan 马玉澜
 Ma Zhan'ao 马占鳌
 Majia 马家
 Majiazi 马家子
man ngag མཎ་ངག་
mao 毛
 Mao Qiaohui 毛巧晖
 Maohebu 毛荷堡
 Maqang Tugun, Baiya 白崖
mchod pa མཚོད་པ་
 Mchod rten dkar po མཚོད་རྟེན་དཀར་པོ་
 Mchog sgrub mtsho མཚོག་སྒྲུབ་མཚོ་
 Mdo མདོ་
 Mdo smad མདོ་སྐད་
Mdo smad chos byung མདོ་སྐད་ཆོས་འབྱུང་
 mdo smad kyi bshad grwa yongs kyi gtso bo
 dgon lung gi chos sde chen po མདོ་སྐད་ཀྱི་
 བཤད་གྲ་ཡོངས་ཀྱི་གཙོ་བོ་དགོན་ལུང་གི་ཆོས་སྡེ་ཆེན་པོ་
mdzod btags མཛོད་བཅུགས་
mdzod thag མཛོད་ཐག་
 Ménggǔ'ér 蒙古尔
 Mengudzhu Менгү, джу, möngke zuu,
 muivggae jiu
 Menyuan 门源
 Mgar stong rtsan མགར་སྟོང་རྩ་རྒྱུ་
 Mgar stong rtsan yul zung མགར་སྟོང་རྩ་རྒྱུ་ཡུལ་རྒྱུད་
 Mgo 'dug tsho ba མགོ་འདུག་ཚོ་བ་

Mgo log མགོ་ལོག་
mi tshan མི་ཚན་
 miao 庙
 Miaochuan 邈川
 Mín 岷
ming btags byed mi མིང་བཅུགས་བྱེད་མི་
ming btags pa མིང་བཅུགས་པ་
ming btags zur pa མིང་བཅུགས་བྱུར་པ་
 Míng, Míng 明
 Míng-Qīng 明清
 Mínhé, Minhe 民和
 Minzhu 民主
minzu 民族
mjug gi 'bul dar མཇུག་གི་འབྲུལ་དར་
mngon rtogs rgyan མངོན་རྟོགས་རྒྱན་
mnyam med rje btsun tsong kha pa chen pos
 mdzad pa'i byang chub lam rim chen
 mo'i dka' ba'i gnad rnams mchan bu
 bzhi'i sgo nas legs par bshad pa theg
 chen lam gyi gsal sgron མཉམ་མེད་རྩི་བཅུན་
 ཆོན་ལ་པ་ཆེན་པོས་མཛད་པའི་བྱང་ཆུབ་ལམ་རིམ་ཆེན་མོའི་དཀ
 ལ་བའི་གནད་རྒྱུ་མཚན་བྱ་བཞིའི་སྟོན་ལེགས་པར་བཤད་
 པ་ཐེག་ཆེན་ལམ་གྱི་གསལ་
mo ba མོ་བ་
 Mo Fangxia 莫芳霞
 Mo Zicai 莫自才
modaya 猫大爷
mtshan nyid bshad pa'i grwa མཚན་ཉིད་བཤད་པའི་གྲ་
 Mtsho sngon མཚོ་སྒྲོན་
 Mtsho sngon po མཚོ་སྒྲོན་པོ་
 Mtsho snying མཚོ་སྙིང་
mu 亩
 Myang 'dus མུང་འདུས་
 Na Chaoqing 那朝庆
na re ན་རེ་
 Na thong ན་ཐོང་

Na tsha go bkal mtshams gcod

ན་ཅ་གོ་བཀལ་མཚམས་གཅོད

Nag chu ནག་ཅུ,

Nag chu'i kha ནག་ཅུ་འི་ཁ

nag po [spyod pa] skor gsum

ནག་པོ་སྤྱོད་པ་སྐོར་གསུམ

Nag po skor gsum ནག་པོ་སྐོར་གསུམ

nang chen ནང་ཅེན

nang so ནང་སོ

Nang sog ནང་སོག

Nanjia, Anjia 安家

Nanjiaterghai, Anjiatou 安家头

Nanmengxia 南门峡

Nanmuge 南木哥

Nansan, Nanshan 南山

Nanshan 南山

nenjengui, yanjiaogui 眼见鬼

Nga a khu tshang la 'gro nas ང་ཨ་ཁུ་ཅང་ལ་འགོ་ནས

Nga a khu tshang la song nas ང་ཨ་ཁུ་ཅང་ལ་སོང་ནས

Ngag dbang legs bshad rgya

mtsho ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

Ngag dbang mkhyen rab rgya mtsho

ངག་དབང་མཁྱེན་རབ་རྒྱ་མཚོ

Nian Gengyao 年羹尧

Nianbo 碾伯

Nianduhu 年都乎

Niangniang 娘娘

Nijia 吕家

Ningbo fu qianhu shouyu 宁波副千户守禦

Níngxia, Ningxia 宁夏

Niuqi, Liushuigou 流水沟

Niutou Wang 牛头王

no mon han མོ་མོན་ཀན

Nongchang 农场

Nongcun hezuo yiliao baoxian 农村合作医疗保

险

Nor lda bkra shis རོ་ལ་བཀྲ་ཤིས་

Nub byang du nyi ma ལུབ་བྱང་དུ་ཉི་མ

Nub du zla ba ལུབ་དུ་བླ་བ

Nuo Shuangxihua, E Shuangxihua 鄂双喜花

Nuojia, Ejia 鄂家

nye 'brel ཉེ་འབྲེལ

Nye sring ཉེ་སྤྱོད

Nyi ma 'dzin ཉི་མ་འཛིན

Nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

O chi go bu me thu me lun ཨོ་ཅི་གོ་བུ་མེ་ཐུ་མེ་ལུན

O chi hu sun ཨོ་ཅི་ཁུ་སུན

O hu me tu ཨོ་ཁུ་མེ་ཐུ

pA ren པཱ་རེན

Pad spungs པད་སྤུངས

Pe dpa' ri lang པེ་དཔའ་རི་ལང

Pe hu པེ་ཁུ

Pen hwa ri lang པེན་ཁྱ་རི་ལང

Per nyi ma 'dzin པེར་ཉི་མ་འཛིན

Per nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho པེར་ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

pha rol bdud sde'i dpung tshogs

ཕ་རོལ་བདུད་སྡེ་འི་དཔུང་ཅོགས་

phan theb པན་ཐེབ

phas thi པས་ཐི

pho brang ཕོ་བྲང

phrug ཕུག

phug tshangs kyi gtam ཕུག་ཅངས་ཀྱི་གཏམ

Phun tshogs ཕུན་ཅོགས་

phyag ཕུག

phying ཕྱིང

Phyug rtse chos rje ཕུག་རེ་ཅོས་རྗེ

Pin rkya tshi me པིན་རྒྱ་ཅི་མེ

Ping'an 平安

Pinyin 汉语

po tho ཕོ་ཐོ

po ti lnga ཕོ་ཏི་ལྷ

Pochu mixín 破除迷信

Potala པོ་ཏ་ལ
 Puba 普巴
 Pudang, Pudonggou 普洞沟
 Pudong 浦东
 Qaghuali, Chaergou 岔儿沟
 Qangsa, Chunsha 春沙
 Qazi, Qiazi 卡子
 Qi 祁
 Qi Huimin 祁慧民
 Qi Jianqing 祁建青
 Qi Tusi 祁土司
 Qi Wenlan 祁文兰
 Qi Zhengxian 祁正贤
 Qianhe 前河
 qiānhùsuǒ 千户所
 Qianjin 前进
 Qiānlóng, Qianlong 乾隆
 Qiao Dongmei 乔冬梅
 Qiao Shenghua 乔生华
 Qighaan Dawa, Baiyahe 白牙合
 Qijia 祁家
 Qijia Laoye 祁家老爷
 Qílián, Qilian 祁连
 Qiliao! Sanliao! 去了! 散了!
 Qín 秦
 Qīng, Qing 清
 Qingdao 青岛
 Qinghai yiyao weishengzhi 青海医药卫生志
 Qīnghǎi, Qinghai 青海
 Qinghaihua 青海话
 Qinghaisheng Fangyizhan 青海省防疫站
 qingkuo 青稞
 Qinglong Tianzi 青龙天子
 Qingming 清明
 Qingyun 庆云
 Quurisang Srishiji, Huayuansi 花园寺
 Ra 𑄢

rab 'byams རབ་འབྲམས
 rab 'byams pa རབ་འབྲམས་པ
 Rab brtan rdo rje རབ་བརྟན་རྡོ་རྗེ
 Rab kha རབ་ཁ་
 Rab kha gru gtong རབ་ཁ་གུ་གཏོང་
 rang bzhin gnas rigs རང་བཞིན་གནས་རིགས་
 rang nyid rgyal ba རང་ཉིད་རྒྱལ་བ་
 Rangdin, Longdong 龙东
 Rangghuali, Longyi 龙一
 rangpi, niangpi 酿皮
 Rar du pa sang རར་དུ་པ་སང་
 Rar lhor mig dmar རར་ལྷོ་རིག་དམར་
 rdo ram pa རྡོ་རམ་པ་
 Rdo rje 'jigs byed རྡོ་རྗེ་འཇིགས་བྱེད་
 Rdo rje gdan རྡོ་རྗེ་གདན་
 rdung rgyug རུང་རྒྱུག་
 Reb gong རེབ་གོང་
 Reb gong gnyan thog རེབ་གོང་གཉན་ཐོག་
 Reb gong rgan rgya རེབ་གོང་རྒྱ་
 ren po che, rnbuqii, renboqie 仁波切
 ren 人
 Renminbi 人民币
 Rgan rgya རྒྱ་རྒྱུ
 Rgulang, Dgon lung ར་གོ་ལུང་, Erh-ku-lung,
 Guolong 郭隆, Yu-ning, Youning 佑宁
 rgya རྒྱུ
 Rgya bza' kong jo རྒྱ་བཟའ་ཀོང་རྗེ
 Rgya gar rdo rje gdan རྒྱ་གར་རྡོ་རྗེ་གདན་
 Rgya hor རྒྱ་ཧོར་
 Rgya tshang ma རྒྱ་ཙང་མ་
 Rgyal sras རྒྱལ་སྲས་
 Rgyal sras 'Jigs med ye shes grags
 pa རྒྱལ་སྲས་འཇིགས་མེད་ཡེ་ཤེས་གཤམ་པ་
 Rgyal sras Don yod chos kyi rgya mtsho
 རྒྱལ་སྲས་དོན་ཡོད་ཚོས་ཀྱི་རྒྱ་མཚོ་
 Rgyal sras rin po che རྒྱལ་སྲས་རིན་པོ་ཆེ་
 rgyug རྒྱུག་

rgyugs རྒྱལ་སྐད་
rgyugs len pa རྒྱལ་སྐད་ལེན་པ་
Ri lang རི་ལང་
Ri lang bcu gnyis རི་ལང་བཅུ་གཉིས་
Ri stag རི་སྟག་
rigs རིགས་
rigs lam pa རིགས་ལམ་པ་
rigs lung byed mkhan རིགས་ལུང་བྱེད་མཁན་
Rin chen sgrol ma རིན་ཆེན་སྒྲོལ་མ་
ris med རིས་མེད་
Riyue Dalang 日月大郎
rjes gnang རྟེན་གྲངས་
rka རྒྱལ་
Rka gsar རྒྱལ་གསར་
Rka gsar dgon dga' ldan 'dus bzang chos gling
 རྒྱལ་གསར་དགོན་དགའ་ལྷན་འདུས་བཟང་ཆོས་གླིང་
rlung rta རླུང་རྟ་
Rma chu རྩ་ཆུ་
Rma chu'i rab kha dngul ri'i sa bzang gri spyod
 རྩ་ཆུའི་རབ་ཁམ་དངུལ་རིའི་ས་བཟང་གྲི་སྦྱོད་རབ་ཁམ་
Rma lho རྩ་ལྷོ་
RMB, Renminbi 人民币
rnam 'grel རྩམ་འགྲེལ་
rnam gzhang རྩམ་གཞན་
Rnam rgyal རྩམ་རྒྱལ་
rnbuqii, rin po che རིན་པོ་ཆེ་ *ren po che, renboqie*
 仁波切
Rong bo རོང་བོ་
Rong bo nang so རོང་བོ་ནང་སོ་
Rong zom རོང་ཟོམ་
ronghua fugui 荣华富贵
Rta 'gying རྟ་འགྲིང་
rta chen po རྟ་ཆེན་པོ་
Rta mgrin རྟ་མགྲིན་
rtag gsal khyab རྟག་གསལ་ཁྱེད་
rtsam pa རུམ་པ་
Rtse khog རེ་ཁོག་

rtsis bzhag gi rgyugs རེ་ས་བཞག་གི་རྒྱལ་སྐད་
rtsod grwa རྩོད་གྲུ་
rtsod zla རྩོད་བླ་
sa ས་
sa bdag ས་བདག་
Sa bdag sog po ri lang ས་བདག་སོག་པོ་རི་ལང་
sa dpyad pa ས་དཔྱད་པ་
Salar, Sala 撒拉
San'erjia 三二家
Sānchuān, Sanchuan 三川
Sānchuān Tüzú 三川土族
Sānchuānsìlǐ 三川四里
Sandaohe 三道河
Sangjie Renqian 桑杰仁谦
Sde ba chos rje སྡེ་བ་ཆོས་རྟེན་
Sde srid Sangs rgyas rgya mtsho
 སྡེ་སྦྱིད་སངས་རྒྱས་རྒྱལ་མཚོ་
Se ra སེ་ར་
Sems mtsho སེམས་མཚོ་
Sems nyid, sems nyid སེམས་ཉིད་
Sems nyid sprul sku bstan 'dzin 'phrin las rgya
 སེམས་ཉིད་སྤྲུལ་སྦུ་བསྟན་འཛིན་འཕྲིན་ལས་རྒྱལ་མཚོ་
sen chugs སེན་ཆུགས་
Seng ge gshong སེང་གེ་གཤོང་
sgar སྐར་
Sgar thog སྐར་ཐོག་
Sgo dmar སྐོ་དམར་
Sgo dmar G.yang mo tshe ring སྐོ་དམར་གཡང་མོ་ཆེ་རིང་
Sgo mang སྐོ་མང་
Sgo mang grwa tshang སྐོ་མང་གྲུ་ཚང་
Sgrol ma སྒྲོལ་མ་
sgrub sde སྒྲུབ་སྡེ་
Sha bar chos rje ཤ་བར་ཆོས་རྟེན་
Sha bar nang so ཤ་བར་ནང་སོ་
Sha Delin 沙德林
Sha Heshang 沙和尚
Shaanxi, Shǎnxī 陕西

shags ngan ཤགས་ངན
 Shahai 沙海
 Shānběi 陕北
 Shancheng 山城
 Shandong 山东
 Shanghai 上海
 Shangzhai 上寨
 Shānxī, Shanxi 山西
 Shanzhaojia 山赵家
 Shanzhou 鄯州
 Shao Yundong 邵雲東
 Shaowa 勺哇
 Shar Bla ma ཤར་བླ་མ
shar ཤར
 Shatangchuan 沙塘川
 Shdanbasang, Shijiamoni 释迦摩尼
 Shdangja, Dongjia 东家
 Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
 Shenjiao 教神
sheqi 蛇旗
 Shgeayili, Dazhuang 大庄
 Shi Cunwu 师存武
 Shi'er Wei Zushi 十二位祖师
shibei 石碑
 Shina 史纳
 Shing bza' ཤིང་བཟའ
 Shíyá 石崖
sho ma ཤོ་མ
shor ba ཤོར་བ
shuang xi 双喜
 Shuangma Tongzi 双马童子
 Shuangshu 双树
 Shuilian Dong 水帘洞
 Shuimogou 水磨沟

Sichuan 四川
skabs bzhi pa སྐབས་བཞི་པ
 Skal bzang thub bstan 'phrin las rgya mtsho
 སྐལ་བཟང་ཐུབ་བསྟན་འཕྲིན་ལས་བླ་མཚོ
 Skal bzang ye shes dar rgyas སྐལ་བཟང་ཡེ་ཤེས་དར་རྒྱས
 Skal ldan rgya mtsho སྐལ་ལྷན་བླ་མཚོ
 Sko tshi me སྐོ་ཙེ་མེ
skor ru སྐོར་རུ
skra ka སྐ་ཀ
skra phab སྐ་ཕབ
 Sku 'bum སྐུ་འབུམ
 Sku 'bum byams pa gling སྐུ་འབུམ་བྱམས་པ་གླིང་
 Skya rgya, Jiajia 贾加
 Skyabs 'gro སྐལ་བས་འགོ
 Skyid shod sprul sku སྐྱིད་ཤོད་སྐུ་སྐུ
skyor སྐྱོར
skyor dpon སྐྱོར་དཔོན
 Smad pa སྐད་པ
smad phyogs སྐད་ཕྱོགས
smeen, Sier 寺尔
 Smeen, Ximi 西米
 Smin grol སྐྱིན་གྲོལ
 Smin grol no min han སྐྱིན་གྲོལ་ནི་མིན་ཏན
 Smon lam, smon lam སྐྱོན་ལམ
smyung gnas སྐྱུང་གནས
sna tshogs 'di སྐ་ཚགས་འདི
sngags 'chang སྐགས་འཆང
sngags pa སྐགས་པ
 Snying bo rgyal སྐྱིང་བོ་རྒྱལ
 Snying mo སྐྱིང་མོ
 Snying rje tshogs pa སྐྱིང་རྗེ་ཚགས་པ
 Sog སོག
 Sog rdzong སོག་རྫོང
 Sog rgya སོག་རྒྱ
sog yul སོག་ཡུལ
 Song Ying 宋颖
song སོང

Songchang Suzhun (Sizhun?) 耸昌厮均
 Songduo 松多
 Songjia 宋家
 Songpan 松潘
 Songrang, Xunrang 逊让
 Spun zla hor gyi rgyal po སུན་ལྷ་ཧོར་གྱི་རྒྱལ་པོ་
 spyi 'jog སྤྱི་འཛོག་
 spyi rdzas སྤྱི་རྩམ་
 srang སྲང་
 srol སྟོལ་
 Strong btsan sgam po སྟོང་བཙན་སྐམ་པོ་
 srung ma སྲུང་མ་
 Stag gzig nor gyi rgyal po སྟག་གཟིག་ནོར་གྱི་རྒྱལ་པོ་
 Stag lha rgyal སྟག་ལྷ་རྒྱལ་
 Stobs ldan སྟོབས་ལྷན་
 Su Shan 苏珊
 Sughuangghuali, Suobugou 索卜沟
 suitou 岁头
 Suiyuan 綏遠
 Sum pa སུམ་པ་
 Sum pa mkhan po Ye shes dpal 'byor
 སུམ་པ་མཁན་པོ་ཡེ་ཤེས་དཔལ་འབྱོར་
 Sun Wukong 孙悟空
 Sunbu, Songbu 松布
 Suojie Longwang 锁脚龙王
 Suojie Ye 锁脚爷
 Suonan 索南
 Suonan Cuo 索南措
 Suzhou 苏州
 Suzhou Xinzhi 苏州新志
 tA si ཏཱ་སི་
 Ta'er si 塔尔寺
 Taishan 泰山
 Taizi 台子
 Tang Xiaoqing 汤晓青
 Táng, Tang 唐
 tangka 唐卡, thang ka ཐང་ཀ་

Tangraa, Tangla 塘拉
 Tangseng 唐僧
 thal 'phen ཐལ་འཕེན་
 thal 'phreng ཐལ་འཕྲེང་
 thal srog ཐལ་སྟོག་
 thal zlog ཐལ་ལྷོག་
 thang ka ཐང་ཀ་
 theb ཐེབ་
 Ther gang nyi wi ཐེར་གང་ཉི་མི་
 ther gang nyi wi na thong ཐེར་གང་ཉི་མི་ན་ཐོང་
 Thu me lun ཐུ་མེ་ལུན་
 Thu'u bkwan ཐུ་འུ་བཀྱན་
 Thu'u bkwan blo bzang chos kyi nyi ma
 ཐུ་འུ་བཀྱན་བློ་བཟང་ཆོས་ཀྱི་ཉི་མ་
 thun mong ma yin pa ཐུན་མོང་མ་ཡིན་པ་
 thun mong pa ཐུན་མོང་པ་
 Tianjia 田家
 Tianjin 天津
 tianqi 天旗
 Tiantang 天堂
 Tianyoude 天佑德
 Tiānzhù, Tianzhu 天助
 To'u pa tsi ཏཱ་པ་ཅི་
 Tongren 同仁
 tongzi 筒子
 tsakra bcu gsum gyi sngags blzog
 ཅན་བརྩ་གསུམ་གྱི་སྟགས་བལ་ཐོག་
 tsampa, rtsam pa ཅམ་པ་
 tsha bzhed ཅ་བཞེད་
 tsha gad ཅ་གད་
 tsha gra ཅ་ག་
 Tsha lu ma byin gi song ཅ་ལུ་མ་བྱིན་གི་སོང་
 Tsha lu ma ster gi song ཅ་ལུ་མ་སྟེར་གི་སོང་
 tsha ri ཅ་རི་
 tsha ཅ་
 tsha rting ཅ་རྟིང་
 tshab grwa ཅ་བ་གྲ་

tshad ma sde bdun ཚད་མ་སྡེ་བདུན
tshang ཚང
 Tshe hrin yan ཚེ་རིན་ཡན
 Tshe ring ཚེ་རིང་
 Tshe ring don 'grub ཚེ་རིང་དོན་འགྲུབ
 Tshe ring skyid ཚེ་རིང་སྒྱིད་
tshi me ཚེ་མེ
tshig nyen ཚེག་ཉེན་
tshig sgra rgyas pa ཚེག་སྒྲ་རྒྱལ་པ་
tsho ba ཚོ་བ་
 Tsho ཚོ
 Tsho kha ཚོ་ཁ་
tshogs ཚོགས་
tshogs lang ཚོགས་ལང་
tshogs langs lugs bzhin ཚོགས་ལངས་ལུགས་བཞིན་
 Tshwa mtsho ཚྭ་མཚོ་
 Tsi tsong ཅི་ཙོང་
 Tso ri ri lang ཅོ་རི་རི་ལང་
 Tso shi ri lang ཅོ་ཤི་རི་ལང་
 Tsong kha ཅོང་ཁ་
 Tsong kha pa ཅོང་ཁ་པ།, Zongkaba ཙོང་ཁ་པ་
tszurhaitchi цзурхайчи
 Tǔ, Tu 土
 Tǔdá 土达
 Tǔfān, Tufan 吐蕃
 Tughuan, Tuguan 土官
 Tughuan Nengneng, Tuguan Niangniang 土官
 娘娘
 Tughuangang, Tuguanshan 土官山
 Tǔhún 吐浑
 Tuìhún 退浑
 Tǔmín, Tumin 土民
 Tuoba Yuanhao 拓跋元昊
 Tǔrén, Turen 土人
tǔsī, tusi 土司
 Tutai 土台 (Sujia 苏家?)
 Tǔyùhún, Tuyuhun 吐谷浑

Tǔzú, Tuzu 土族
 Tuzuyu 土族语
 Walighuan (Bagushan 巴古山)
 Wang, wang 王
 Wang chen khri བང་ཆེན་ཁྱི
 Wang Dongmeihua 王冬梅花
 Wang skyA བང་སྐལ་
 Wang Tusi 汪土司
 Wang Wenyan 王文艳
 Wang Yanzhang 王彦章
 Wang Yongqing 王永庆
 Wáng Yúnfēng 王云凤
 Wangjia 王家
 Wànlì 万历
 Wanzi 湾子
 Wǎqúsìlǐ 瓦渠四里
 Weisheng jihuashengyuju 卫生计生生育局
 Wēiyuǎn, Weiyuan 威远
 Wen Xiangcheng 文祥呈
 Wen Xiping 文喜萍
 Wenbu 温逋
 Wencheng Gongzhu 文成公主
 Wenjia 文家
 Wentan Liaowang 文坛瞭望
 Wu Jiexun 吴解勋
 Wu Lanyou 吴兰友
 Wughuang, Bahong 巴洪
 Wujia 吴家
 Wulan 乌兰
 Wushi 五十
 Wushi 梧释
 Wushi xiang 五十乡
 Wutun 吾屯
 Wutun 五屯
 Wuyangbu 威远堡
 Wuyue Dangwu 五月端午
 Wuyue Duanwu 五月端午

Xanjang, *xanjang*, Shancheng, *shancheng* 山城
 Xi'an 西安
 Xia 夏
 Xia Guo 夏国
 Xiahe 夏河
 Xiakou 峡口
 Xianbei 鲜卑
Xianrenmin weishengyuan 县人民医院
Xianrenmin yiyuan 县人民医院
 Xiaosi 小寺
 Xibu dakaifa 西部大开发
 Xie 谢
 Xie Yongshouhua 谢永寿花
 Xiejia 谢家
 Xiela 协拉
 Xiera, Xiela 协拉
 Xifan 西番
 Xikouwai 西口外
 Xin 辛
 Xin Youfang 辛有芳
 Xing Haiyan 邢海燕
 Xing Quancheng 星全成
 Xing Yonggui 邢永贵
 Xing'er 杏儿
xingfu 幸福
 Xīníng, Xining 西宁, 西寧
 Xining Zhi 西宁志
 Xinjia 辛家
 Xinxia 辛峡
 Xiu Lianhua 绣莲花
 Xiwanzi 西灣子
 Xiyingzi 西营子
 Xu Xiufu 徐秀福
 Xuangwa, Beizhuang 北庄
 Xuanhua 宣化
 Xuanzang 玄奘
 Xuānzōng 宣宗

Xue Wenhua 薛文华
 Xunhua 循化
 Yá'ér 崖尔
 Yan Guoliang 闫国良
 Yáng 杨
 Yang Chun 杨春
 Yang lji tsho ba ཡར་ལྷི་ཙོ་བ་
 Yang Xia 杨霞
 Yangda, Changshoufo 长寿佛
 Yangja, Yangjia 杨家
 Yangjia 杨家
 Yangtou Huhua 羊头护化
 Yangzi, Changjiang 长江
 Yar klung tsang po ཡར་ལུང་ཙང་པོ་
 Yar sko tsho ba ཡར་སྐོ་ཙོ་བ་
 Yar sko ཡར་སྐོ་
 Ye su khe ཡེ་སུ་མེ་
 Yí 夷
 Yi Lang 衣郎
yig cha gsar ba ཡིག་ཇ་གསར་བ་
yig rgyugs ཡིག་རྒྱུགས་
 Yigongcheng 移公城
 Ying Zhongyu 应忠瑜
 Ying Zihua 英子花
 Yīngzōng 英宗
yinyang 阴阳
 Yomajaa, Yaomajia 姚麻家
 Yon tan 'od ཡོན་ཏན་འོད་
 Yon tan rgya mtsho ཡོན་ཏན་རྒྱ་མཚོ་
 Yǒngchàng 永昌
 Yǒngdèng 永登
 Yǒnglè, Yongle 永乐, 永樂
 Yongning 永宁
 Yongzheng 雍正
 Yòuníng 佑宁
 Youning si 佑寧寺
 Yuan, *yuan* 元

yue 月
Yul shul ཡུལ་སྐུལ་
yul srol ཡུལ་སྐྱོལ་
Yun ci dmag ཡུན་ཅི་དམག་
Zan Yulan 簪玉兰
Zanza 簪扎
zao 枣
zaoren 枣仁
Zeku 泽库
Zelin 泽林
zha ngo ཇཱ་ངོ་
zhal ngo ཇཱ་ལ་ངོ་
Zhalute 扎鲁特
Zhang blon bzhi ཇཱ་ལྷོན་བཞི་
Zhang Chongsunhua 张重孙花
Zhāng Dézǔ 张得祖
Zhang Xiang 张翔
Zhang Xihua 张喜花
Zhang Yinghua 张英花
Zhang Yongjun 张永俊
Zhangjiakou 张家口
Zhao Guilan 赵桂兰
Zhao Jinzihua 赵金子花
Zhao Xiuhua 赵秀花
Zhao Xiulan 赵秀兰
Zhao Yongxiang 赵永祥
Zhaomuchuan 赵木川
Zhejiang 浙江
zhihui qianshi 指挥僉事

Zhili 直隶
Zhong Jingwen 钟进文
Zhong Shumi, Zhang Shumei 张淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar ཇཱ་དར་
Zhu Ernuer, Ernü 朱二女
Zhu Guobao 朱国宝
Zhu Haishan 朱海山
Zhu Jinxiu 朱金秀
Zhu Xiangfeng 朱向峰
Zhu Yongzhong 朱永忠
Zhuang Xueben 庄学本
Zhuānglàng 庄浪
Zhujia 朱家
Zhuoni 卓尼
Zi ling ཇི་ལིང་
zla ba dang po'i drug ba gnyis kyi nyin gsum
gyi ring la ཇཱ་བ་དང་པའི་དུག་བ་གཉིས་ཀྱི་ཉིན་གསུམ་
 ཇཱ་རིང་ལ་
zla po byed ཇཱ་པོ་བྱེད་
Zo wi ne ni ཇོ་ཡི་ནེ་ནི་
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol ཇུར་སྐོལ་
Zushi 祖師